

INDONESIAN RĀMĀYAṆA

VOLUME 2

SOEWITO SANTOSO

RAMAYANA KAKAWIN

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XI

bala makabalasah ikañ rākṣasosah mēsāt nīkā riñ ākāśa yāpan katunwan pakuwwanya tātan paśéṣāgēsēñ śīrṇna éman liman nīkā riñ ālāna yāglāna dé niñ apuy mañkana ñ tuñgañan tuñga-tuñgal ya tātan hanānuñ manuñ-gaṅ riyāmrih lumumpat luput riñ apuy yānliput,

c. BD paśésan gēsēñ. ABCDE ānāla. A tuñgañan ya tātan hanānuñ.

The demon-soldiers dispersed to all directions, wailing. They flew up into the sky when their dwellings caught fire and completely burnt to ashes. The elephant tied up to a pole was in distress, menaced by the fire. Likewise was the horse, all by itself, nobody was riding it. It attempted to leap away from the overwhelming fire.

jalak ajar-ajaran bayan syuñ puyuh kwèh pējah muñgu rin pañjaré pañcarañkañ hēmas tan katolih* alah mrih awak nyékanañ rākṣasī śīghra luñhā hah-āh-āh-āh liñ nya kapwāmēhāh yāñuhuh mohitān ton ikañ rākṣasomēh tibā riñ apuy mogha momo umēh mātya ya.

d. *ABCD. EK hēmās tan katon tan katolih. E rākṣasī mēh.

many trained starlings, parrots, *syuñs*, and quails were killed in their cages at the pavilions of gold, as nobody cared for them. Everyone cared only for oneself. A she-demon was leaving [her house], shouting: 'ah, ah, aah,' groaning sadly when she saw a demon almost falling into the fire. [The demon] was very stupid and almost killed.

3. Nā lwir niñ rājya Lēñkā matunu ya mananāñ nāgapuṣpé natar nya, mandārāsoka punnāga ya rabhasa gēsēñ ronya kēmbañ nya pāñ nya, tañjuñ poh ambawañ nyū maja kadi pinusus jambu wulwan katunwan, duryyan mañguṣṭa pūryyan panasa kapanasan nāśa sakwèh nya śīrṇna.
- b. A kambañ. D punnāga rabhasa. c. ABD poh nyambawañ.

Thus was [the description] of Lēñkā on fire, and the destruction of the *nāgapuṣpa*-trees in the garden. The *mandaras*, *aśoka*, *punnāga* trees were ruined, their leaves, flowers and branches burnt. The *tañjuñ*, manggo, *ambawañ*, coconut, and *maja* trees were crushed, the *jambu* and *rambutan* trees were burnt. *Durian*, manggosteen, *pūryyan* and breadfruit trees were affected by the fire and all of them were completely spoilt.

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4. Bhrasṭān Lēnkā ya sāmpun matunu dadi mēsāt sañ Hanūmān lumumpat, riñ [ñ] udyānēn Aśokār waluy umara ri sañ Maithilī prāpta śīghra, n-ton* dēwī glāna monēñ manisēk-isēk asāk tañ gēluñ nitya moré, śoké sor niñ aśokākēlu ta ya kalasār kōlakēn duhkakāla.

*ABCDE. c. K ton. d. ABCDE kalasākōlakēn.

As Lēnkā was annihilated and burnt to ashes, Hanūmān lept swiftly back to the garden of Aśoka to wait upon Sītā. He soon arrived. He saw her, love-lorn and weeping; her hairknot was in disorder and always loose. There under the *aśoka*-tree she moaned, sitting with her head bent, burdened by unbearable despondency.

5. Mañsō sañ Bāyuputra praṇata ri suku sañ Jānakī śīghra mojar, hé dēwī nya ñhulun Māruti tuhu-tuhu yan dūta sañ Rāmabhadra, tātā rakwān kinonkon Raghutanaya apan n-ton ikañ cihna makwēh, ndah mamwīta ñhulun mājar-ajar ri mahārāja Rāmābhirāma.
b. E nyā. d. B mājar-ajar i.

Bāyuputra came forward respectfully [and knelt] at the feet of Jānakī and then spoke: 'O, my lady, I am Māruti, I am really the messenger of Rāmabhadra. Do not doubt that I am the messenger of Raghutanaya, as you can see by many evidence. Well, I must ask your leave to return to convey your message to the great king Rāmābhirāma [the handsome Rāma].'

6. Nā liñ sañ Bāyuputra krama lumaku mulih sāmpun amwīt anēmbah, riñ [ñ] ākāśār mēsāt mañlayañ atisaya riñ kādbhutātyanta riñ gōñ, gambhīra krūrarūpogratara kadi gērēh* riñ lañit ghora gēntēr, humyus tañ bāyubajrēñ gaganatala pēpēt déwatā kapwa kagyat.
*ABCDE. c. K gērēñ.

Thus said Bāyuputra, then he set off after making obeisance with folded hands. He flew up into the sky and assumed an amazing and enormous size. Excited and gruesome in appearance, he roared, rumbling like thunder, the thunderstorm was hissing and sizzling in the sky which was full of it. The deities were shocked.

7. Molah wwai niñ tasik ghūrñnitatara gumuruh dé nyañin sañ Hanūmān, kagyat sēsī nikañ sāgara kadi ginugah nāga kolāhalāwū, luñhā tañ bāyu mādrēs kayu-kayu ya katūb kampitēkañ Mahēndra, sakwēh niñ wānarāñhēr kaburu kabarasat sañsayé śatru śakti.

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The water of the seas splashed and dashed uproariously brought about by the wind following Hanūmān. The inhabitants of the seas were shocked, and the dragons were aroused, moving their bodies and uttering deafening noises. The wind blew hard, trees were uprooted, the mountain of Mahéndra was shaking. All the monkeys waiting there were in confusion, fearing the arrival of a mighty opponent.

8. Mèh prāptā sañ Hanūmān pracalita ikanāñ ryyak magöñ kapwa mombak, kotal tēmpuh ta pāñ niñ kayu ri tēpi rurū rāmya kēmbañ nya sāsri*, lumrā riñ bhūtalātap mrēdu kadi ta tilām komalārūm nya mār mrik**, darppékañ kinnarācumbana tēka maguliñ riñ sēkar ñkāñ tēkāñliñ.

*B. **B. b. A tēmpu. ACDEK saśri. c. ACDEK māmrrik.

When Hanūmān was nearly there, the sea swelled and the waves grew heavy. They broke against the trees on the banks, which were then bereft of branches and beautiful flowers. The flowers fell to the ground in heaps, like a bed of flowers, soft, and fragrance was spreading everywhere. Excited the *kinnaras* came to make love on the flowers until they were exhausted.

9. Tat kāla nyan tēka ñkā ri kawēkasan ikañ wānarāñhèr kabèh nya, mañsö sañ Jāmbawān Aṅgada milu ta sirañ Nila harṣān panuñsuñ, lāwan sakwèh nikañ wré niyata sira huwus siddhakāryyēki liñ nya, tapwan mojar sira ndān guyu nira mamaniñ nā pañawruh nikañ wray.

When he arrived at the place where he had left all the monkeys behind to wait [for him], Jāmbawān, Aṅgada and Nila came to welcome him followed by all the other monkeys. 'Clearly he is successful' they said. He, Hanūmān, did not say anything, but he smiled nicely. That was how the monkeys came to know.

10. Sakwèh niñ wré ya kapwomulat añiñēt-iñēt*cihna sañ Bāyuputra, n-ton tañ tañgwan tumañgö ri pupu nira nahan cihna niñ sāmpun aprañ, ñkāścharyyāmbèk nikañ wré mututuñ añujiwat n-ton ikañ cihna makwèh, hāh sañ sūrātidhīrèñ lara sira umahābhūṣaṇékañ śarīra.

*ABE. a. C wraya. CDK añiñēt. b. A ta tañgwan.

All the monkeys were looking closely at the evidence on Bāyuputra's body. They saw the arrow sticking in his thigh, which was the proof that he had been fighting. The monkeys were very excited about that, they gaped at the sight of so much evidence. 'Ah! Only a hero is capable of enduring the pain as he did it on purpose to decorate his body.

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11. Wèt niñ gōñ parwatawān paḍa nira kaharan tambinēkañ ḍaḍālwa,
 rambut mākrēp mapañjañ ya ta kaharan alas nā ñ śirah yéka puñcak,
 mwañ tañgwan yékanolā kanin ira ya guhā dhātutulyékanañ rāh,
 nā liñ niñ wré saharṣāmuji-muji ya wijah kapwa mojar magupyan.
 b. C muñcak. c. ABCD yékanolah. d. C saharṣa muji-muji.

Because of his enormous size he can be regarded as a mountain, his breast is the slopes [of the mountain]. His long thick hair is the forest, his head is the peak. The arrow sticking in his body is a snake, his wounds the caves, and the blood the *dhātu* (red chalk)'. Thus said the monkeys happily, praising [him] aloud, talking together fervently.

12. Wèt nyān harṣékanañ wānarabala kaharan parśwa niñ Mēru sāksāt,
 molah mawyañ wulu nyān kadi kanakalatāñcala dé niñ samīra,
 nétra nyékān kēḍap lwir sphaṭika kadi mañik candrakāntātikānta,
 sañké tuṣṭi nya yan ton Pawanasuta humīs luh nya yékāmrēta nya.
 d. ABCDE mañka yan tuṣṭikān ton.

Because they were excited, the monkeys could be likened to the slopes of the Méru-mountain, because the movement of their red hair was like the golden creepers, blowing in the wind. Their blinking eyes were like crystals of *candrakānta*-stones and other precious stones. Because of their delight at the sight of Hanūmān, they were in tears which was like the *amrēta* (nectar).

13. Sāmpun mañsē tikañ wré dadi mawara-warah sañ Marutputra mojar,
 dēwī Sītā kapanguh hana sira mahurip ñkā ri Lēñkā tamolah,
 nāhan liñ sañ Hanūmān makin agirañ ikañ wré ṅ-ḍēñö wrētta dēwī,
 harṣa nyāgōñ ya wrēddhī* hati ya kadi tasik yar wētu ñ pūrṇa candra.
 *ABCDE. d. A yā. BDE yār. K wrēddhi.

When the monkeys were assembled around him, Marutaputra told them the news, saying: 'Princess Sītā is found. She is alive and stays in Lēñkā,' thus he said. The monkeys were the more rejoiced when they heard the news about the princess. Their delight was really great. The swelling of their hearts [out of joy] was comparable to the swelling of the sea at full-moon.

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14. Krama kāla mulih ta sañ Hanūmān,
kalawan wānarawīra śīghra luñha,
tēka riñ giri Windhya kapwa harṣa,
mamañan wwa-wwahan iñ [ñ] alas wisāta.

Time passed. Hanūmān together with all the monkey heroes went home as speedy as possible. When they arrived at the mountain of Windhya, happily they eat fruit and had a rest for a while.

15. Sira sañ Pawanātmaajāta sūryya, ikanojar nira tulya téja sāksāt,
atitibra unēñ bhaṭāra Rāma, ya tikā ghora pētēñ wiśirṇna dé nya.

'Pawanātmaja is [like] the sun', so they said. 'He is like light. The severe love-sickness of Lord Rāma is the intense darkness that is destroyed by him.'

16. Atha śīghra ḍatēñ ta sañ Hanūmān,
rikanāñ parwwata Mālyawān ya māwān,
tēmu sañ nrēpaputra Rāmadéwa,
kalawan Lakṣmaṇa lēn kapīndrarāja.
b. ABD ikanañ. ABCDE parbwata. ABD yā.

So Hanūmān soon arrived at the high mountain of Mālyawān and met prince Rāmadéwa together with Lakṣmaṇa and the king of the monkeys.

17. Makulit kayu kapwa śānta wéṣa, majāṭadhāra kulit liman sinañḍañ,
śuci sātвика satya riñ samādhi, Narayāṇāñśa siréka Wiṣṇu sāksāt.
d. A Narayāṇātma.

They were wearing clothes of tree-bark and had a benign appearance. They had their hair plaited and carried an elephant hide over their shoulders. They appeared holy and truthful, regularly practicing *samādhi* (abstract meditation). They were the partial manifestations of Nārāyaṇa, who was in fact Wiṣṇu.

18. Umasö ta sirañ Marutprasūta, ri sira śrī naranātha Rāmadéwa,
paripūrṇna sirāt apūrṇnacandra, saha cūḍāmaṇi cihna yéka winwat.

Marutprasūta, perfectly shining like full moon went forward towards king Rāmadéwa and handed over the crest-jewel.

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19. Umulat pwa naréndraputra Rāma, ikanañ ratna maṅik surat dulur nya,
kadi jīwa nirañ priyā hiḍēp ya, lumipur kūn nira māri śokacitta.

Prince Rāma saw, that together with the crest-jewel, there was a letter, which to him was like the soul of his wife, come to console his longing and to stop his sorrow.

20. Anilātmaja dūta sādhu dibya, sira cintāmaṇi mētwakēn sakahyun,
Raghuputra nahan ta liñ nirojar, muji sañ Māruti māri yar makiñkiñ.
d. B pakiñkiñ.

‘Anilātmaja is a good and excellent messenger. That crest-jewel could produce everything a person wishes,’ thus spoke Raghuputra praising Māruti and he was no longer upset.

21. Atituṣṭa bhaṭāra Rāma yar katon, ikanañ réka surat naréndraputrī,
inalap ya inuñkaban ya saśrī, waca tañ réka tulis mawèh praharṣa.
b. ACD rikanañ. c. A yā. B śaśrī.

God Rāma was very happy to see the letter, with the beautiful handwriting of the princess, which he took out and opened. He read the letter, which gave him immeasurable pleasure.

22. Sēmbah ni ñhulun āryyaputra ya tēké pādawayanta prabhu,
nyékiñ réka wacān uni nyaya iko cihna nyunēñ ni ñhulun,
mwañ cūḍāmaṇi tulya ni ñhulun iké mañsö sumēmbah kita,
nyāñ simsim pakirim narēndra ya ikā sparśanta tékāk hiḍēp.
d. AD syarṣan kitékan hiḍēp. BE sparśan kitékān.

‘My homage, O, prince, may come at your feet, my lord. Please read this letter, the contents of which are the expression of my longing, and the crest-jewel is like myself coming to you, to pay obeisance to you. To me, the ring you sent to me, is like your embraces.

23. Yak ton yāta makuñ manahku mañarañ bhrāntāpa tak ton kita,
hāh śrī bhūpati Rāmadéwa huniñantékī tañis ni ñhulun,
mwañ bhaktiñku magōn taman hana wanèh iniṣṭiñku tan lèn kita,
añhiñ sañ prabhu nitya kéwala siwinkwé saptajanmāntara.
a. ACE tar. B yak ton yata. c. ABCD iṣṭiñku. d. BCDE siwinkwī.

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'If I look at it, my heart is overcome by pangs of love and longing because I cannot see you. Please, my lord Rāmadéwa, listen to my lamentations, perceive my great devotion as I keep no-one else in my mind but you. Only my lord I would always serve in these following seven incarnations.

24. Nūnī tan karēñö huripta kalawan wrëttanta tātān hana,
 añhīn mātya taman wanèh añēn-añēn niṣkāryya tākun hana,
 nāhan sañ hyañ Apuy gunuñ tasik asiñ mārggā nikañ jīwita,
 hīna nyān patulañ manahku malilañ niṣtrēṣṇa wèt niñ lara.

'Formerly when there was no news at all about you and your safety, I thought of nothing else than to die as I regarded my life as useless. Because of my sorrow, I did not care whether it was the fire or the rock or the sea which should be the means to terminate my life. My heart was determined, clear and freed from attachments.

25. Sakwèh niñ marasēñ danū ya rinasan tātān hanékāñrasé*,
 kēmbañ bāp hana riñ taman taman ikā tāmā nyunēñ ni ñhulun,
 sakwèh niñ karēñö manohara lawan sakwèh nikañ srak marūm,
 yékān wyartha hana nya nirguṇa kabèh wway tan pasuk riñ gulū.

*BCD. a. AEK hanāñrasé. c. C sakwé niñ. nika.

'Everything that formerly was nice became tasteless. A garden full of flowers was not a cure for my longing. All that sounded sweet and everything that smelled good, were worthless and useless. Even water could not enter my throat.

26. Lāwan haywa naréndra mālara dahat wèhēn wiśuddhāñ manah,
 sāmpun tākū wēruh rikēñ lara magōñ niṣkāryya tātān padon,
 sugyan dudwa kunēñ ikéñañēn-añēn tan dadya dé sañ prabhu,
 nāhan hétu niké matañ nya kawarah swasthā jayā bhūpati.

c. ABDE ikañ añēn-añēn.

'Furthermore my lord, do not be too unhappy, banish sorrow from your heart. I have learnt that great affliction is useless and has no purpose at all. Perhaps these thoughts of mine are wrong and my lord does not agree with me. The reason that I say so is [to hope] that my lord be well and victorious.

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27. Lāwan haywa kataŋguhan kita rikā ta lwirta nūniṅ ḍaray,
kālantād winarañ naréndra mahulun kālih sukāmbèk nira,
salwir niñ upabhoga yogya ya pawèh tātān kurañ riñ suka,
riñ krīdhā wihikan kité sawinuwus riñ kāmaśāstrottama.

‘And please remember the time when you were young, when you were married to me by my father and our happiness together. We have enjoyed everything there is to enjoy completely. In amorous play you were skilful and you were versed in the contents of the best handbooks of love.

28. Riñ Indrāṇi lawan Śaci tama tuwin tātān mapuṅguñ kita,
ri pratyēka niké rasa nya ya kabèh sāmpun kita wruh rikā,
nāhan tèki dumèh manahku kalaran śirṇnātēñuh tañ hati,
āpan tan hana lèn paḍanta rikanan jñanādi lāwan guṇa.
c. ABCDE malaran. tēñuhkwiñ hāti. E śirṇnān. d. B paḍānta.

‘You were also conversant with Indrāṇi’s and Śaci’s books and you knew the essential of each part of them. You knew them all. That is why my heart is suffering, broken and smashed in pieces, because there is no equal to you in high learning and virtues.

29. Ndan prāptā ta* naréndra haywa masuwé pōn-pōn hurip ni ñhulun,
yékiñ Rāwaṇa mūrka tan anēn-anēn dharmma mawerō yālupa,
haywopèk mañanēn-anēn baṣama tan siddhā sakāryya haji,
pōn-pōn śakti nikañ prawīra kapi sakwèh nyādbhutēñ paprañan.

*ABCDE. a. K prāptā naréndra. b. ACDE tat r-anēn-anēn. B tanrañn-anēn. werō.

‘Anyway please come, my lord, while I am still alive, do not be too long. Rāwaṇa is very bad, never thinking of *dharmma* (religious law), [he is] drunk and disregards everything. Do not grieve, do not think that you may not succeed in your plans. Make use of the power of all the heroes of the monkeys, as they are so wonderful in battle.

30. Yadyan prāpta naréndra ri ñhulun apā tékīn anuñ paṅguhēn,
kasyāsihku hanēn musuh kapilañó hétu nya tag wruh huwus,
ñhiñ kiñkiñ pasajiñku tan hana wanèh kālih putèk niñ hati,
lāwan luh juga timtimēn nahan iké cihnā nyunēñ ni ñhulun.

‘If you come to me [later] what will you get. The sufference of my stay with the enemies which gives rise to endless perplexity. Only longing and grief are my offerings [to welcome you], and tears that could still be saved. Thus would be a token of my yearning.

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31. Tāmbēh niñ lumaré ṅhulun hulun asiñ sañkā nikēñ wédanā,
 hétu nyān mapasah pakonku ginawé sañké ryyasihté ṅhulun,
 yapwan pañguha sañ naréndra umuwah tan mañkanātah maluy,
 salah niñ kahulun ṅhulun juga hulun yékā gēgōnkun hulun.*
 *ABCD. d. A hulun juga hulun. EK gēgēnku hulun.

‘What torments me most is that I was the origin of all these misfortunes. The reason for our separation was because you wanted to fulfill my request, out of love for me. If we meet again, I will not act like that again. I will do everything a slave-girl should do, and I will behave as a slave-girl, because I am your slave.’

32. Sāsīñ sañña* naréndra yéka pituhun sojarta tak lañghana,
 nāhan prārthana ni ṅhulun taya wanēh sañkā ri gōñ rēṇa,
 yapwan tan wulati ṅhulun apa kunēñ liñāñkwa tag wruh huwus,
 nā hétu nya tēkā naréndra huwusēñ sañkā ryyunēñ ni ṅhulun.
 B. a. A yājña. ABCDE tat. c. BD wulatī. d. A wuhusēñ iñ réka sókāñ manah.
 B sañka ryyunēñ.

‘All that my lord orders will be done, all that my lord says will be obeyed. Thus is my predetermination because of my great joy, nothing else. If you do not look for me, I do not know what I should say. Therefore please come my lord, soon, because I am very lovelorn.’

33. Nāhan toni nikañ tulis dadi gupuy sañ Rāmabhadramaca,
 sañké tibra nikañ lulut unēñ asih luh nityakāla n-tibā,
 sañké drēs nikañ aśrupāta humilī tar wruh tibā nyēñ tulis,
 kagyat n-ton ya lēbur taman wruh i wēkas niñ réka sókāñ manah.
 c. A mañké drēs. d. A yā.

Thus read the letter. Rāmabhadra was overcome by anguish, because of [his] great love, yearning and pity. His tears fell continuously, and because he did not know that they fell on the letter, he was surprised that the writings had gone. He became more despondent.

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34. Ai sañ Māruti toh tuluñ aku tasö sañ Lakṣmaṇāri r wulat,
ndah tontonta ikèn tulis hana lëbur makwèh surud tan katon,
hāh tag wruh aparan [n] uni nya ta kunèñ sañké lara nyāk hiḍèp,
dhū ndyātah karikā kunèñ hamèñaniñ rékān susuk riñ hati.
a. B to. b. ABCDE iké. d. A suk.

‘O, Māruti, look! Help me! My brother Lakṣmaṇa, come here, look! Look at the writing, it disappears, most is not legible. Ah! I cannot know what was further in the letter, because I am so sad. O, where is the rest of the letter? O, how sad’.

35. Nāhan liñ naranātha yāwara-warah mājar ta sañ Māruti,
sājñā śrī nrēpati nda haywa kalaran wèh tañ manah ménaka,
āpan sāmpun ikā* ujar nira kumon bhūpālakātah tēkā,
añhiñ déya lumakwa bhūpati huwus nāhan ta tām̄bā nikā.
*AE. c. BCDK sāmpun punikā.

Thus spoke the king, lamenting. Māruti remarked: ‘Well my lord, [I beg your mercy]. Do not be so distressed. Take it easy, because she has already asked my lord to come. What my lord should do is to depart as soon as possible. That is the answer [to the problem].’

36. Lāwan sañ prabhu haywa kēpwan irikā ndyānuñ dayā bhūpati,
āpan sāmpun awās naréndraghariñī bhyaktāhurip niścaya,
añhiñ mañkata sañ prabhū marawaśèñ sārājya Lēnkāpura,
liñ sañ Lakṣmaṇa tar wihañ nrēpati yan tiñhal ri sañ Māruti.
b. B niścayā. c. A sañ naréndra nirawaśèñ. sarājya. d. ta wihañ.

‘Besides, my lord does not need to feel heavy-hearted about this matter. What my lord should do, since it is now clear that the queen is without doubt alive, is to depart and to attack the whole country of Lēnkā’, said Lakṣmaṇa. The king agreed and turned to Māruti.

37. I tēlas nikanan tulis winaca, inalap dé nira tañ mañik liniñliñ,
inaras ri pipī nirātiharṣa, pamawā nāñ lara kūñ lulut hiḍèp ya.

After reading the letter he took the [crest] jewel and examined it closely. He held it against his cheeks with delight, as to him it seemed to bring [her] love and passion.

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38. Ri huwus nikanan maṇik tinonton, kinudañ dé nira sañ naréndraputra,
dadi mājar-ajar ta sañ Hanūmān, ri sirañ Rāma Kapīndra Lakṣmaṇātah.
a. A wuwus. d. B Lakṣmaṇatah.

After examining the [crest] jewel, the prince kissed it. Then Hanūmān spoke to prince Rāma, the king of the monkeys and prince Lakṣmaṇa.

39. Naranātha ikā musuhta sinhā, pinakālas nya ikañ purī ri Lēnkā,
dayitā Janakātmajā hana ṅkā, sira tāpuy sakunañ-kunañ ya tālōñ.
'My lord, your enemy is [like] a lion, and the forest is the city of Lēnkā. Queen Janakātmajā is there, she is [like] glowing fire at the size of a firefly.

40. Raghuputra kitāta bāyubājra*,
umara ṅkāna dumamwanīkanañ wā,
dumilah pwa ṅ apuy makin ya wrēddhi,
niyata ṅ sinha gēsēñ lawan alas nya.
*B. a. ACDEK bāyubajrā. b. AB dumēmwanīkanañ.

'My lord Raghuputra, you are the thunderstorm, which blows that way to fan the fire, the flame flares up higher and higher. Certainly the lion will be burnt [to death] together with the forest.

41. Byasana nya lanā umañcana ṅ rāt,
sira sañ Waiśrawaṇādēh nya miṅgat,
gawayan nira māś kinoṭi-koṭi,
ya ikānuñ inalap nya tan paséṣa.

'He has mistreated and endangered the world for a long time. He drove away Waiśrawaṇa and robbed him of his gold he kept, hundreds and hundreds of thousand [of weight]. Nothing was left.

42. Surasaṅgha lanā nanā ta dé nya, tamatan wruh riñ irañ hilañ panonya,
mawērō wiparīta dé nikañ śrī, ika sañ sajjanamārgga tan tinūt nya.

'The deities were always oppressed by him. He is shameless and has no respect [to others], because he is crazy and out of his mind [spoilt] by luxury, and does not follow the path of the good people.

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43. Tuwi rākṣasajanma duṣṭacitta, tinēmu nyékañ inak makin ya darppa,
 ikanāñ upadéśa sèp ya riyya, ya matañ nyān pējahāta dé naréndra.

‘Besides he has the mind of an evil demon. Once he finds prosperity, he becomes more and more avaricious. For him it is too late for good teachings. Therefore he will be slain by my lord.’

44. Lawan sira śrī Janakātmajā makūñ, rantēñ mahārāja wiyoga dukkita,
 naréndra tātah hinañēñ-añēñ ira, lanāñāñis rin rahinēñ kulēm sira.
 c. B naréndrātātah. C naréndra hatah hinañēñ-[n]añēñ nira.

‘Furthermore princess Janakātmajā is [in the depths of] grief, my lady is despondent from separation. She thinks only of my lord, and weeps day and night.’

45. Gēlāna mañlih mawēñēs sirākūrū,
 wulan rikañ krēṣṇa paḍā nirēñ kṣaya,
 kunañ* kasor niñ śaṣiwimba dé nira,
 ikā kalēñka nya ya jāti tan hilañ.
 *BC. b. B ikañ. c. ADEK kunēñ.

‘She is weak and feeble, pale and thin like the moon at the dark fortnight because of her sufferings. Yet the (face of the) moon is inferior to hers, because the moon’s dark spots cannot disappear.’

46. Sirār hana ñkā kadi padma riñ latēk,
 apan [n] ikoñgwan* nira mūrkkā tan maya,
 ikā kasatyan nira śuddha nirmmala,
 lanā hanēñ citta ya késarā nira.
 *C. b. ABDEK apan ikoñgwan. c. ABC ikañ. d. ABC hané.

‘She is there like a red lotus in mud, because mud (dirty places) is the place of filthy wicked people. Her loyalty, that she always keeps in mind, is the purity and spotlessness of [the lotus] pollen.’

47. Nahan ta liñ sañ Pawanātmajāwarah,
 saharṣa tāmbēk nira sañ Raghūttama,
 kadīñēñō riñ amrētékanañ hati,
 ṇ-ḍēñō wuwus sañ kapiwīra Māruti.
 b. B Raghūttamā.

Thus spoke Pawanātmaja giving counsel. Prince Raghūttama regained his composure, as if his heart were sprinkled with nectar when he heard the words of the monkey-hero Māruti.

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48. Sēḍēñ nya tapwan tēka sañ Marutsuta,
makiñ kasātan mapanas manah nira,
tēka pwa sañ Māruti māri yāpanas,
kadi pwa yāwyādhi mamañgih oṣadha.

a. D tamwan. d. A mamañgi. ABCD ūṣadhi. E yawyādhi. oṣadhi.

When Marutsuta had not arrived yet, his heart seemed to have dried up increasingly affected by heat. On the arrival of Māruti the fever ceased, like a patient who had found a cure for his illness.

49. Mulat siré sañ taruñāryya Lakṣmaṇa,
ikāñ abhiprāya makon umañkata,
kapindra Sugriwa wēruh riñ iñgita,
r-atag [g] ikañ wré sahana nya mañkata.

a. A sira. CDE sirā. b. C ikānañ.

With his eyes he gave a sign to the young prince Lakṣmaṇa to give the order to depart. The king of the monkeys saw the sign and he gave the order to all the monkeys to march off.

50. Madēg ta sañ Rāghawa mēh lumampaha,
madan tikañ wré mañusuñ-usuñ masö,
parēñ umañkat umibēr ta yān laku,
marēp kidul prāpta sirēñ Mahēndra ya.

Prince Rāghawa stood up, ready to go. The monkeys who were assigned to carry him prepared themselves and went forward. They set off together by air heading for the southern regions and arrived at the mountain of Mahēndra.

51. Gunuñ magōñ Mēru paḍa nya sāsrī*,
samīpa niñ sāgara n-uñgu sāra,
saké takut nyar kēbēkékanañ rāt,
matañ nya wēh tambakakēñ awak nya.

*D. a. ABCEK saśrī. b. CD n-uñgu sara. c. BD nyār.

It was a great mountain equal to Méru in beauty, firmly located at the edge of the ocean. Because it was afraid that the world would be flooded [by the ocean], it made a dam with its body.

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52. Ikañ tasik jati wiśuddha yāhēniñ,
 saḍā tikañ wāh tēka riyya tan lyab,
 na lwīr nyan ahyun rikanāñ kadhīran,
 matañ nyan uṅgwī tēpi niñ samudra.

The sea was basically pure and clean. Again and again floods came into it, yet it did not overflow. Likewise it wanted that kind of steadfastness, and that was the reason that it stayed at the edge of the sea.

53. Dudug ri sor wit nya tēkēñ rasātala,
 mahoccha puñcak nya tēkēñ bhuwahpada,
 kadi pwa mahyun ḍumēpāñ jagattraya,
 matañ nya miñsor salayā umiṅḍuhur.

Its roots reached down to the neatherworld, and its top was very high reaching to heaven. It was as if it wanted to span the threefold world, that was why it extended down as well as upwards.

54. Kanyā muḍā tulya nikañ nabhastala,
 kēṅḍit nya nañ wintañ akēñ mañik tinū,
 ya téka kahyun ikanāñ gunuñ kunēñ,
 matañ nya māwāñ dumudug tēkēñ lañit.

The firmament was like a young girl, her girdle was the stars like a string of pearls. That was what the mountain desired, and that was why it expanded upwards reaching the sky.

55. Kayu nya nānāwidha kapwa yānēḍēñ,
 matōb ya mēṅḍuh* tumēluñ tēkēñ lēmah,
 anéka ta wwah nya hanan tasak maḍam**,
 kadi ta pawwat ikanāñ gunuñ*** mawit.

*D. **ABCDE. ***ABCDE. b. AECEK mēnduh. c. K tasak hanan maḍām.
 d. K nikañ gunuñ.

The trees [on the mountain] were of great variety and were laden with fruit, their branches bowing low to the ground. Their fruit was also of various stages of ripeness, some were ripe and others just half ripe. It was as if the mountain held them up to offer fruit.

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56. Lawan sēkar nyojwala yānēdēn kabèh,
rurū ya lumrā rikanañ lēmah marūm,
kadi pwa mahyun* humaḍañ ya saṅgrahā,
ḍatēn nira śrī nrēpaputra Rāghawa.

*A. a. B lāwan. c. BCDEK mahyas. ABCE humaḍā.

Also the flowers were in full bloom. They fell on the ground everywhere, smelling fragrant. It was as if they were standing ready to be presented on the arrival of prince Rāghawa.

57. Kadi pwa kéndran [n] ikanañ Mahéndra ya,
ri dé nyan akwèh kayu kalpawrēkṣa ya,
lawan maṅik yéka śilātalā nya ya,
dudū ñ manuk kinnara jīwa-jīwa* ya.

*ACD. c. B śilatalā. d. BEK jīwa-jīwa.

The Mahendra was like the abode of god Indra, because there were so many wishing trees, its flat stones were precious stones, not to mention the *jīwa-jīwa* birds which were the *kinnaras* (fabulous being, half man half bird in heaven).

58. Tēka pwa sañ śrī Raghuputra riñ gunuñ,
mulat sirēn pārśwa saśobha rāmya ya,
jēnēk sirār ton talagāhatur sēkar,
sēkar nya tuñjuñ muka sañ priyār hiḍēp.
c. A to. B sira ton.

When prince Raghuputra arrived at the mountain, he observed that the slopes were full of beautiful things. He was absorbed beholding a lake offering flowers. To him the lotuses were like the face of his beloved.

59. Samañkanékañ bhramara bhramanta ya,
maśabda n-ambuñ sari niñ saroruha,
kadi pwa sañ śrī Janakātmajānliña,
manah nirañ Rāma makin saharṣa ya.

At that moment a bee was wandering around, humming [sweetly] while kissing the pollen of the lotus. It was as if princess Jānakī were speaking [to him]. Rāma's heart was engulfed in great delight.

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60. Huwus marāryyan sira riñ Mahéndra ya,
katon ikañ Rāwaṇarājya Lēnkā ya,
lawan [n] ikañ wré umulat kabèh nikā,
sirañ Hanūmān tumudūhakèn riya.

When he had rested for a while on the Mahéndra, the capital city of Rāwaṇa, Lēnkā came in sight. All the monkeys were looking at it, Hanūmān explained [what they saw] to them.

61. Atha ri huwus nya katon pura Lēnkā, dadi tumurun sira riñ giripārśwa,
kalawan ikañ bala wānarawīra, ri tēpi nikañ jaladhi n-tēka śīghra.

So when they had seen the city of Lēnkā, he went down the slopes of the mountain, followed by all the monkey-heroes and soon arrived at the beach of the sea.

62. Satēka nirén tēpi kapwa saharṣa, mulat irikañ ryyak agōñ giritulya,
paḍa gumuruh ya maśabda gabhīra, kadi ta ya māstuti sañ Raghuputra.
d. A mastuti.

When he arrived at the beach he was in good spirit beholding the waves as high as mountains, their deep thundering sound as if praising Raghuputra.

63. Wēřh aputih ya nirantara lumrā,
kadi ta ya puṣpa pamūrṣita niñ ryyak,
alah agirañ ya tumon nrēpapatra,
milañakēnéka kalēnka nikañ rāt.
a. ABCDE nirāntara.

White foam was spreading everywhere like flowers offered by the waves. They were in great joy to see the prince [on the verge] of wiping out the impurities of the world.

64. Hana ta karañ ya katon i dalēm wwai,
bahuwidha ratna maṇik ya isi nya,
atiśaya bhāswara mutya ya tan krah,
kadi ta ya pawwata niñ jaladhi* n ton.
*ABCDE. b. A bawudha. d. K jalidhi.

Rocks were seen in the water containing all kinds of jewels and pearls. How radiant were the pearls in large amounts looking like an offering from the sea.

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65. Hana ta maṇik mahaṇan ya kumambañ,
paḍa ya mabāñ maṇibajra satēja,
jwalita lumön këna riñ Rawiraśmi,
kadi guyu niñ jaladhi n tēka mañliñ.
c. D Rawiraśmi.

Light pearls were floating [on the water], red of colour like brilliant pearls and diamonds, shining and glowing hit by the rays of the sun resembling the smile of the sea, coming near to speak.

66. Hana ta gunuñ ri tēṇah nikanañ wwai,
pinakawatu nya maṇik śaśikānta,
wuhaya ulā ya umuṅwi guhā nya,
kadi kumēmit [t] ikanañ maṇiratna.
c. B ula yā. D gawā nya.

There was a mountain in the ocean with *candrakānta*-stones as rocks. Crocodiles and snakes were living in its caves, as if they were guarding the jewels and pearls.

67. Hyu pēñu kakap kadiwas hana bañlus, himi-himi tan papasah saparanya,
kadi ta ya mēdi ri sirañ Raghuputra, hati nira mogha kataṅguhan onēñ.
There were sharks, turtles, basses, *kadiwas* and *bañlus*-fish [in the ocean].
The *himi-himi* were never separated wherever they went, as if they were taunting prince Raghuputra, whose heart suddenly was inflicted by pangs of love.

68. Satata mara ñ ryyak agön ya tumēmpuh,
karañ aruhur kakēbēk ta ya dé nya,
kadi anumoda ya téka kakinan,
dinakara raśmi dumèh ya kasātan.
c. B kadi ya. D tēkéka. d. AC kasatan. B kaśat.

Continuously, great breakers were splashing on the huge rocks which were submerged by them, as if they had pity upon them, as they were dried up by the rays of the sun.

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69. Jaladhi kadi pwa gunuñ Himawān ta,
 sahana nikañ ryyak agōñ śikara nya,
 tuwi paḍa kapwa nidhāna nikañ śrī,
 paḍa ta mawidruma kapwa manāga.
 c. ABCDE widhāna.

The ocean was like the mountain of Himawān. All the great waves were the peaks. And both of them were the sources of wealth. They both had trees and dragons.

70. Ikana hayu nya lēwih ya samañkā, ri hayu nikañ suraloka kasoran,
 surapada candra dumèh ya satéja, jaladhi taman pawulan ya sakānti.
 d. ABCDE sakāntēn.

At that moment its beauty was fabulous, the beauty of heaven was inferior [to it]. In heaven it was light because of the moon. The sea even without the moon was radiant.

71. Kulagiri nāga sadiggaja bhūmi, tuwi ya dhināraṇa dé niñ udan wān,
 pralaya warāha masor ta ya dé nya, śaraṇa nikañ prēthiwī ta ya nūni.
 b. D udanwan. d. B juga.

The mountain range was like a *nāga*, the earth like the elephants of the quarters, but they were borne by the sea. The boar of doom, the protector of earth in former times was inferior to [the sea].

72. Hana ta ya* parwwata muṅgwi tēpi nya,
 paḍa ta ruhur nya kalih ya sumañḍiñ,
 sama-sama gōñ nya wēlu nya ya sampat,
 kadi susu niñ prēthiwī juga buntēr.
 *ABCDE. a. K ta parwwata.

There were two mountains standing at its coast, they were equally high standing side by side they were of equal size and their perfectly rounded form was like the bosom of the goddess Earth.

73. Ri sēla-sēlā nya hawan [n] ikanañ wwai,
 kadi ta saput ni susu nya kaluñsur,
 tēka ikanañ ryyak agōñ ya tumēmpuh,
 kadi ta mañumbana darppa sakāma.
 c. ABE tumampuh. CD tumāmpuh. d. AB sakamī. CDE dakāmī. B. mañumbanā.

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In between there was a river which looked like the breastband slipping off. A big wave came splashing on it. It was as if [the sea] were embracing it passionately.

74. I tēka nirañ Raghuputra marāryyan,
kadi ta tasik sira śuddha alaṅghya,
guṇa nira kādbhuta yékana ratna,
tuwi śuciśīla sudhīra gabhīra.

Raghuputra came there to have a rest. He looked like the sea, pure and unsurpassable. His fabulous virtues were the jewels [of the sea], his pure conduct and determination were comparable to the depth [of the sea].

75. Hana maḍēmit salēñēn* [n] ikanan̄ ryyak,
hana ya magōn kadi parwwāta māwān,
pasili-silih nikanan̄ suka-duhka,
winarahakēnya kadi pwa mataṅguh.
*ACDE. a. BK pēlēñēn. yyak. b. ADE parbwata.

There were little waves the size of an arm, and there were also big ones the size of a high mountain. It was the continuous alteration of happiness and sorrow which was symbolized by the [size of the] waves.

76. Ndan ika manah nira tan mari monēñ,
makin aṅalah dayitā ya paranya,
Madana ah-o wihikan [n] umanah ñ wañ,
priyawirahālara mūrccita dé nya.
b. B mara nya.

But his heart did not cease to yearn, his mind strayed in the direction of his wife. 'O, Madana [god of Love]! Ah! How skilled is he in wounding, to the point of unconsciousness, people living separated from their beloved.

77. Kusuma panah nira komala yāpēs, tuwi taya tan pañanī hati sūkṣma,
katham api kāmaturan hati sañ śrī, Raghusuta mogha tēñuh alah onēñ.

His arrows are soft and weak. Though they do not injure the heart and soul of people, they overwhelmed prince Raghusuta with pangs of love, so that his heart suddenly seemed to dissolve and became very much afflicted.

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78. Pawana mirir ya malon tuwi mātis, pinaka-apuy nira sañ hyañ Anaṅga,
 atisaya kādbuta dé nya manunwi, hati nira sañ wirahālara dé nya.
 a. AD mātis. B alon. matis. c. B manunwi.

The wind was blowing softly and cool. It was like the fire of Anaṅga (the bodyless, name of the god of Love) burning the heart of people separated from their beloved in a very amazing way, so that those affected felt immensely heartsick.

79. Atha sumurup ta bhaṭāra Wiwaśwān, wēni ya huwus daśadéśa pētēn ya,
 ikana unēñ nira mañkin atambēh, umilu pētēn ta manah nira dé nya.
 c. B ātambēh.

Thereupon the Sun (god) set. It was evening, the ten directions were dark. Rāma's despondency was increasing and his heart plunged into darkness too.

80. Taya ta winodhana* niñ hati mopēk, kadi ta pinañjara citta nirākūñ,
 inañēn-añēn [n] ira riñ wēni tan lèn, Janakasutā sira nitya** cinitta.
 *S. **A. a. ABDE kaya. ABDK winodana. CE winoḍana. d. BCDEK nitya.

Nothing could console his distressed heart, his mind was as if enclosed by yearning. At night it was only Janakasutā who was in his mind all the time.

81. Mētu ta bhaṭāra Śaśāñka satéja, riñ udaya parwwata bhāswara rāmya,
 kadi anumoda tumon sira mopēk, suluh ikanañ daśadéśa ya māwā.
 b. ABDE parbwata. d. A ya māwa. B mawa. C yāmāwa.

The Moon (god) came up gloriously on the eastern mountain with radiance and beauty, as if he wanted to comfort [Rāma] when he saw him mourning. He illuminated the ten cardinal points brightly.

82. Atha wa parārtha kunēñ sira riñ rāt, kalēbur ikañ pētēn arddha gēlāna,
 ya ta watēkēn nira wēhēn anona, prakrēti sañ āryya parārtha rikēñ rāt.

Or [perhaps] he was just generous to the world, which was very sad, as it was overcome by darkness. [The moon] wanted to abolish that, so that everything could be seen. That is the conduct of a good man who has the weal of other people in mind.

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83. Kusuma parēṅ sumēkar ya saśobha, lawan ikanaṅ daśadéśa ya sāśrī*,
kadi taruṅi huwus ahyas anuṅsuṅ, ri tēka nikaṅ siniwi nya manambaṅ.
*D. b. ABCEK saśrī. B ikaṅ.

The flowers were in full bloom simultaneously, and the ten cardinal points were beautiful like young ladies, well-dressed and groomed welcoming their husband with a song.

84. Dadi mapasah malayū ṅ pētēṅ amriḥ,
sumusup i sor nikanaṅ kayu mārēṅēb,
ri sēla-sēlā nikanaṅ watu n-uṅgu,
kadi matakut ri bhaṭāra Śaśāṅka.
d. B Śaśāṅka.

Thereupon darkness disappeared, fleeing away and trying to penetrate underneath shady trees, and staying between rocks, as if it were afraid of the Moon (god).

85. Atha umulat sira saṅ Raghuputra, umiṅēt-iṅēt rikanāṅ śaśiwimba,
kadi wulaṅun sira mogha wimoha, r-ujari ta saṅ ari Lakṣmaṅa śīghra.
c. AD tamowa. BCE tamoha.

Then prince Raghuputra lifted up his eyes and looked at the moon (god) closely. He seemed confused and bewildered, then spoke to his younger brother Lakṣmaṅa.

86. Aparan ikāri tinonku satēja, ya kunaṅ ikāyudha saṅ hyaṅ Anaṅga,
kadi warayaṅ maputih ya malaṅḍēp, priyawirahātura murcchita dé nya.
a. A tinonku téja. d. ACD priyawirahātara. BE priyawairahatara.

'What is that, that is shining so brightly? Is that the weapon of Anaṅga? It looks like an arrow white and sharp, those separated from their beloved will be slain by it.

87. Athawa kilat lumarap ta kunaṅ ya, ikana manahku apūrwwa tumon ya,
gagana ya māwa taman hana mégha, katham api nitya kilat nya tinonku.
c. D...na ya māwa. d. B tumonku.

'Or is it lightning flashing. I have never seen that. The sky is clear with no cloud at all, yet I see lightning all the time.'

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88. Nā liñ sañ Raghutanayān wimoha citta,
tātar niśchaya rikanañ śaśānkawimba,
wèt niñ kāmaśara mawèh wiyoga riñ [ñ] wañ,
moghékañ hati wulañun kadi pwa médan.
b. ABCD tatan. d. D. ...ati wulañun.

Thus said Raghutanaya in bewilderment. He could not believe that it was the moon, because the arrows of Love had caused distress to people, his heart would be confused as if he was crazy.

89. Glānosah hati balisah manah nironēñ,
tar nidrā tuwin ikanañ kulēm matañhi,
mañruñkuk sira masamparan saśoka,
Sītātah satata taman kalēñ cinitta.
a. D...hati balisah. b. C kulöm. D ..win ikanañ kulöm. c. AD maruñkuk.

He sadly moaned, his heart overcome by pangs of love was restless. He could not sleep, at night he remained awake. He sat with his head bent very low, burdened by sorrow and his arms crossed in front of his breast. Only Sītā was in his mind, all alone, all the time.

90. Tat kālān Madanaśarān wibhūta monēñ,
dé sañ hyañ wulan agawé larēñ wiyoga,
prajñā sañ ari taruñāryya Lakṣmañojar,
gambhīra swara nira yar masö matañguh.

While he was suffering from pangs of love caused by the arrows of Madana, through the moon which caused him grief from separation, his clever younger brother Laksmāna came to his side and with his deep voice addressed him, saying:

91. Hé wīrottama Raghuputra haywa monēñ,
tan yuktīka śaraṇa niñ jagat pramāda,
apan tan hana hinarēp-harēp wanēhan,
prastāwan hilañan ikā kalēñka niñ rāt.
d. BE ikañ kalēñkā.

'Well excellent hero Raghuputra, do not grieve so. It is not proper that the protector of the world should be negligent, because there is no one else upon whom they could set their hope, concerning the elimination of the impurities of the world.

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92. Mwāñ sāmpun pinuji nikañ jagat sudhīra,
yan* piṇḍā inuyut-uyūtakēnta yēñ rāt,
wruh pwa ñ rāt rika saguṇanta dhīrajāti,
byaktékañ** salahasa dēnta yat saśoka.

*ABCDE. **D. b. K tan. C hinuyut-uyūtakēnta. c. D pwā ñ. d. ABCEK
byaktékan.

‘Besides you are praised by the world as courageous. If you are not as they believe [you] to be you will destroy the world, because they know your faculties and audacity. Clearly you will disappoint them, if you remain forlorn.

93. Tan sañkēñ guragaḍa ta ñhulun matañguh,
lāwan tan hana kakurañta riñ wiwéka,
solahtāñēñ-añēñ atah pūrwwaka nya,
tan yogyāt wara-warahēñ [n] apan huwus wruh.

c. ABCE atah ya pūrwwaka nya. D atah ya purwakā nya.

‘It is not out of insolence that I talk to you like this. Besides, you are not lacking in perception. Remember what you have done in the past. It is not fitting [that I] remind you, because you know it.

94. Kabwat nyan nipuṇa rikañ wiwéka yukti,
ndan mēngēp ñhulun awarah kitēñ kaliña,
trēṣṇāsīh ya juga makon matañguhātah,
hétu nyāk pawara-warah* tatan sakēñ wruh.

*B. a. B nyā. b. D kaliñan. d. ACDEK pawarah warah.

‘Even though you are truly of keen perception, yet I pretend to tell you what to do. It is my love and affection that urge me to address you. That is why I talk like this, not because I know better.’

95. Nā liñ sañ Lakṣmaṇa mañudhāni, tuṣṭāmbēk* sañ nrēpasuta Rāma,
mārīr monēñ dadi sira nidrā, roṇḍon anwam ya ta pinakolēs.
*BCD. b. AEK trēṣṇāmbēk.

Thus were the words of Lakṣmaṇa which brought him to consciousness. Prince Rāma regained his composure and was no longer despondent. Then he went to bed, with young leaves as cover.

XI

96. Sakwèh niñ wānarabala jāgra, yatnātuṅgu pinakasurākṣa,
 sañ Sugrīwāmēdēli sumañḍiñ, mañkin nidrā Rāghusuta tuṣṭa.
 c. A Sugrīwāmēdili. D...Sugrīwā...

All the monkey soldiers were on guard. They were good sentinels, keeping guard with caution. Sugrīwa was sitting on his side, massaging him. Rāghusuta reposed quietly.

DWĀDAŚAMAS SARGGAH

CHAPTER XII

1. Sāmpun lunhā ñ wēni sumurup hyañ Candra,
 mèh mētwa ñ wé dadi sumēkar tañ tuñjuñ,
 mārin sāsrī* kumuda kucup** rūkṣālūm,
 tan lèn yar ton hayu nikanāñ padmārūm.

*ABD. **ABCDE. b. A wé...di. c. CEK saśrī. K kucus. d. D...ya ton.

Night passed. The moon had set. It was almost sunrise, the dry lotuses opened their corollas. The night lotuses were closing up, withered and dry and did no longer look pretty, for the only reason that they beheld the beauty and fragrance of the *padma* (day lotus).

2. Lāwan wintañ milu sumurup sakwèh nya,
 sañ hyañ Candrékana dinulur nyāñulwan,
 wadwā māsih milu saparan sañ swāmī,
 nā tulya nyāñ milu sumurup riñ candra.
 a. D...wan. b. D candrakana. c. D swāmi.

Also all the stars went along, following the Moon (god), to visit the western regions. Loving attendants following their masters, that was their equal in going along with the moon.

3. Ņkāné Lēnkā mawuñu ta sakwèh niñ strī,
 moré molēm salah añēlih makriḍā,
 sañ hyañ Candrāwēdi malayū mūr mérañ,
 sañka yan sor hayu nira dé nikañ strī.
 a. A mahuñu. d. B nīka.

There in Lēnkā all the womenfolk woke up. Their hair was loose, their look sleepy, still laying [in bed], [as they were still] tired from love-making. The Moon (god) had run away and disappeared, as he was afraid that he would be inferior to the women in beauty.

XII

4. Mèh prāptā pwa ṅ rahina sadarppa ṅ kāmī,
 kapwāmēñpōñ wēni ya wijah yātañhi,
 masnéhācumbana* ya sēḍēñ gōñ rāga,
 saktēñ krīḍātīśaya bētah saṅgama.
 *ABCDE. c. K masnéhālēmbana.

As the day broke, the lover was aroused again. He woke up noisily to make use of the [last moments of the] night, to make love and to embrace [his wife], as they loved each other very much. They both were fond of amorous play and were very skilled in sex.

5. Glānékañ strī guragaḍa mēngēp mélik,
 ṅūni n sinyañ umalēk umuñkur héwa,
 sañkā yan mèh rahina umañsō yāñol,
 tātan mérañ mawēdi ya sēpēñ kāla.
 b. D sinyañ. c. BCDE masō.

The wife was upset and angry, pretending not to go along. When her husband woke her up, she resented, and turned her back on him, feeling annoyed. But because it was almost morning, [her husband] pushed himself forward and embraced her shamelessly, as he was afraid that time would run out.

6. Nda tan aṅgā ṅ taruṇa kinol tan pañliñ,
 héwāmbēk nyāñ salahasa ṅūni n pasyañ,
 āśā tañ strī mañisēk-isēk yomuñkur,
 kāmī māsih dadi humarēp harṣāñol.
 a. BC tan aṅgā tarūna.

The wife played the hard way, though embraced, she did not say anything. She was disappointed and upset when she was roused from sleep. She sobbed sadly, still turning her back. The loving husband turned her to him and embraced her passionately.

7. Tat kāla nyan patēmu maluy kapwāñliñ,
 wēt niñ harṣābhinawa rasāmbēk nyāhyun,
 tuṣṭāmuktī rasa suka niñ makrīḍā,
 sāt kārā* mūrccita muririñ rambut nya.
 *AB. a. D nyāñ. d. CD sat kārā. K sīt kārī.

XII

When they were laying face to face they were reconciled, because their desire was aroused once more. Happily they enjoyed the feeling and delight of sexual intercourse. When it came to an end, they [almost] swooned away, their body hair stood erect.

8. Tātan polah paḍa kumētēr sandhi nya,
 umrēm* mamrək susu ya makas kapwāhrit.
 tan wruh riñ rāt paḍa wiparītān mūrccā,
 uśwāsādrēs drawa hariñēt nyēñ bāhu.
 *D. b. ABCEK umrək. D māmrek.

They stopped moving, their limbs trembled, their eyes closed. The husband was fondling the bosoms of his wife, which were hard and stiff. They were unaware of their surroundings, they were as if in a state of unconsciousness. Sweat was pouring out, wetting their bodies.

9. Sāmpun mūrccān pawuñu ya mosah mañlih,
 kēpwan yāpèt rasa suka niñ makriḍā,
 tātan byaktān rinasa-rasan* riñ citta,
 atyantālit hana riñ awak tan pāwak.
 *ABCDE. a. A pahuñu. b. A kēpwān. c. K rinasanan.

After they gained consciousness, they opened their eyes and groaned from exhaustion. They were unable to understand the delight of sexual union. It did not dawn on them when they pondered upon it. It is very subtle, one can feel it, but cannot grasp it.

10. Sañ hyañ Kāmāṭisaya dahat kaścharyyan,
 lumrā riñ rāt baśa sira rin trailokya,
 māyārūpādbhuta gumawé hyun niñ wañ,
 ndā tan pāwak hana ri manah niñ kāmī.
 a. B Kāmāṭisayā.

The god of Love, Kāma [can feel] very satisfied, everywhere in the three-fold world he is the most powerful one. His appearance is amazing, it is illusory. He creates desire in men, although he has no form, but he exists in the hearts of lovers.

XII

11. Yan* wruh ri lwir nikanan inak riñ mūrccā,
 yan yékānuñ parama sumuktèn yoga,
 yékā lwir niñ mati ta kunañ liñ niñ rāt,
 hāh hyāñ Kāmāsama-sama riñ durgrāhya.
 *S. a. ABCEK tan. D tag. b. BCDE yān.

If one can comprehend the feeling of pleasure in *mūrcca* (the state of unconsciousness after orgasm), then he is the outstanding person who can enjoy *yoga* (union with God); that feeling is like the feeling of death in progress, so people say. Ah, god Kāma is most incomprehensible, beyond compare.

12. Nāhan liñ nyān udhani ta mārin mūrccā.
 mañkin darppèn* surasa** sukākol-kolan,
 pinrèk-mamrèk mañarèki wèt niñ harṣa,
 ndā tan purṇnāhēla-hēla tah riñ dwadwal.
 *ABDE. **ABCDE. b. CK darppé. K surata. d. A ta. D dwal-dwal.

Thus said those who know. After *mūrcca*, they are more addicted to the fine taste and delight of embracing stroking and kissing each other, out of pleasure, but which is quite different from the craving to food.

13. Lāwan kanyā wahu winarañ tat kāla,
 yéka glānāwēdi rumaras citta nya,
 mérañ yan ton muka nikanan* swāmī nya,
 dé niñ pañjut sawēni lanā téja nya.
 *D. a. A wawu. c. ABCEK nikana. B swami nyā.

And a girl who is just married, at moments like these, is anxious and afraid, her mind apprehensive. She is shy before her husband, because the light must burn all night.

14. Sinyañ muñgwiñ śayana tan aṅgā yāndoh,
 wèt nyān mérañ kětē-kětēgēn tan pojar,
 magyā tékañ wara taruñāndon tañ strī,
 mañriñriñ yāmujuki mañol yāñarèki.
 b. B nyā. c. A māgya. taruñār don. B t-wara. d. ABD māriñriñ.

When she is asked to come to bed she refuses and goes away because she is shy, her heart beats faster, she cannot talk. The husband is too hasty and comes to her, persuading her with sweet words, while embracing and kissing her.

XII

15. Sāmpun yānol dinudutakēnya n̄ kanyā,
wèt nyān magyā baśa lumukar kèn-kēnya,
glāna n̄ kanyā kinayuhakēn sañ swāmī,
mamrih mundur manulak umun̄kur héwa.

After they pet and court, the husband pulls the girl to him, as he is excited and hurries to take her clothes off. The girl is upset when treated like that by her husband, she tries to step back, pushing her husband away, and turns her back in disgust.

16. Harṣa n̄* kāmī tuwi tinulak bāhu nya,
kahyunyātah tuwi sa-ulah niñ kanyā,
mañkin yāmrih mañayuhakēn wèt nyāsih,
glāna n̄ strī tan tahu pinēkul yāñgarēmus.
*E. a. ABCDK harṣa kāmī. c. B malayuhakēn.

But the husband is happy, though he is pushed away on the chest. He is happy about all the conduct of his wife. Out of desire he tries all the more to pull her to him. The wife is upset, because she has never been hugged before and scratches him.

17. Sāmpunyār wruh ri pakēna n̄kāñ swāmī,
moghāmbèk nyān kēna riñ asih lāwan hyun,
ndā tan kaya n̄* wahu-wahu tan darppātah,
āpan mérañ taku-takut iñ sañgāma.
*ABDE. c. C nda tanékā yan. K ndā sañka yan.

Later when she [already] knows the intention of her husband, her heart is overwhelmed by love and passion. [She is] not like she was before, as if she did not like it, because she was shy and afraid of sex.

18. Tapwan trēpta n̄ taruṇa maluy yānantwa,
ndan mañsö* tañ wara taruṇī tan pañliñ,
tan wruh ri ñhèl titihi pupū nya n̄ kanyā,
pūrwwāmbèk nyan wahu-wahu mañkin dāghā**.
*ABCDE. **BDE. b. K mañsög. d. A dagha. CK dāgha.

The husband is not yet satisfied and asks for more, then moves forward but his wife does not respond. Without caring about his exhaustion, he presses himself against the thighs of the wife, his desire is back even more than before.

XII

19. Mēngēp mélik n anakēbi mañkin mundur,
 śabda* nyénas mañilagakēn rāmyārūm,
 lawan lwir nyān umulat alök mañdé hyun,
 jāti kanyā kadi ta ya tuhwā ménā.
 *AE. **ADE. b. BC DK śabdya. d. BCK jāti. B tuhā.

The wife pretends to dislike it and moves back. Her voice is averse as if refusing, but sounds nice and sweet and also her unfriendly look incites her husband more and more. It is the nature of a woman to act as if she really does not like it.

20. Wruh pwa n kāmī parama widagdhēn krīḍā,
 cēṭṭēn céṣṭāmuhara sarāgēn kanyā,
 tāmoli cumbananaka murcchākalpa,
 salwir niñ strī* madanawilāsābhyāsa.
 *ABCDE. c. ABDE kama. d. K strī salwir niñ.

But the husband who is skilled and experienced in love play knows that. He knows every move which brings about passion in a girl. He applies *cumbananaka* (caresses with scratches) which enable them to attain orgasm. Every kind of woman is coquet in the performance of sexual love.

21. Mēh wwaluñ tabēha riñ sakatambay, téja sañ hyañ Aruñojwala mabhā,
 nkāna riñ udaya-parwwata sāśrī*, tulya rāga nikanān warakāmī.
 *ABDE. c. ABDE parbwata. K sāśrī.

It was almost eight o'clock in the morning. The sun shone brightly, there above the beautiful mountains on the eastern regions, as marvellous as the passion of a ravishing girl.

22. Na n nabhastala kadi pwa ya kēmbañ, rukṣa yan taya bhaṭāra śaśañka,
 sūryya raśmi kadi mitra matañguh, māwa tañ gagana māri mañkiñ.
 a. A nā n.

Now the sky was like a flower, pale because the Moon (god) was no longer there. The rays of the sun were like friends consoling her not to grieve, while shining in the sky.

23. Kanyakā mrēdu manojña surūpā*, bwat haji nya mañiduñ saha wīṇā,
 somya suswara sarāga kiduñ nya, sāwadāna tuwi mañgalagīta.
 *B. a. ACDEK surūpa. b. A winna. c. A sasarāga. B sarāgā.

XII

A lady, beautiful, attractive and endowed with a fine voice, whose duty in the court was to sing accompanied with a lute, sang absorbingly a romantic tune, beginning with the opening song, with her soft and sweet voice.

24. Jāgra tañ taruṇa kapwa ya kagyat,
 sakṣaṇa n wēni hiḍēp nya ya mēngal,
 āpa tar warēg asaṅga sēḍēñ hyun,
 darppa riñ wiṣaya bhoga sarāga.
 b. ABD sākṣanā. c. ABC asēga. D awasta.

Her husband woke up with a start. He thought that the night had been very short, just a second, because he was not yet satiated with dalliance, and was still desirous for sensual pleasures and especially to delight in sexual intercourse.

25. Candratulya nikanan taruṇāñol, nā tañanya malurus ya satēja,
 candrakanta paḍa niñ warakanyā, yan kinol drawa humis hariñēt nya.*
 *ABCDE. K misses out the stanza entirely.

The husband was like the moon, his arms were straight and shining when embracing his wife who was like the moonstone, wet from sweat as she was embraced.

26. Mwan hanéki taruṇārdhha sutrēṣṇa, riñ turū ya ta turuñ kaharēp nya,
 wēt nya māwa ikanan daśadéśa, glāna yan [n] Aruṇa sih sakatambé.
 a. ABCDE satrēṣṇa. d. BE taruṇāsih.

And there was another young husband, an ardent lover, who had not had the time to sleep yet. Because it was light everywhere, he was disappointed with the sun which came up so early in the morning.

27. Tan wēnan ya marihāra manah nya, tātan éran umaluy ta ya muṅgah,
 mēngēp orēm umasō ya sumanḍiñ, tañ hanénaka gawé nya wanèhan.
 a. A marih-arih. BE marihari. C marihāri. b. D muṅguh. c. B umasih.

He could not restrain his desire, shamelessly he went to bed pretending to be sick and moved forward beside his wife and there was nothing else he did that was not in pursuit of pleasure.

XII

28. Aṅganā huwus asaṅgama yānlīh, sāk apus ni gēluṅanya ya moré,
rāmya komala muka nya ya somya, maṅkanékana wulat nya ya molēm.

After the union the wife was tired, her hairknot was undone and her hair loose, but her face resembled the moon, beautiful and soft. Likewise were her glances, tender and loving.

29. Mwañ hanéki taruṅī mapadohan, tar pahī lawan ikañ sapatuwan,
jāgra riñ wēni nahan ta paḍa nya, ndan dudū pi ta dumèh* ya matañhya.
*D. d. ABCEK tañ umèh.

Then there was a young woman who was left behind by her husband who went to guard [at the palace]. She did not go to bed either, just like her husband, but the reason for her watch at night was different.

30. Strī saharṣa masiwo ya sēḍēñ hyun,
tar warēg arēki sañ siniwi nya,
yan turun dadi kēkēl taruṅī lēñ,
n-toñ cēlēk nya rumakēt ri hiruñ nya.
b. ABCDE tan wawarēñö i sañ siniwi nya. d. B rumagēt riñ.

The wives [of the men on guard] were happily playing with each other. In the ban of passion they imagined they were kissing their husbands [instead of each other]. When they woke up in the morning the other women laughed at them, when they saw collyrium attached to their noses.

31. Kāminī ya marahup ta ya mahyas, jāti somya mamaniś pamata nya,
hinyasañ cinēlēkan pwa ya* dé nya, toh guṇa nya upakāra jugāhyas**.
*ACDE. **ADE. c. BK pwa dé nya. d. B juga tāhyas. CK juga hyas.

The young wife washed her face and made herself up. Innately her eyes were tender-looking, she dressed them up with collyrium. Indeed she was very good at make-up and dressing.

32. Nitya tékana tutuk nya sugandha, tan bināsita tuwi n satata mrik,
ndah wijah mamukawāsa gawé nya, mépu méñjuh awajik-wajikan ya.
b. A satata r mamrik. d. AC hēñjuh. BDE éñjuh.

Her mouth smelled always fragrant, even when she did not chew betel [it was fragrant all the time]. Then happily she powdered her face, while making faces of shyness [by biting the lower lip], of disdain [by moving forward the lower lip], of love [by putting forward both lips as in a kiss].

XII

33. Maṅkana ṅ taruṇa kapwa ya mahyas,
rāmya warṇna wēḍihanya sugandha,
bhāswarékana muka nya satéja,
cihna niṅ wahu huwus rumahasya.

Likewise the young husband dressed himself. The colour of his fragrant smelling cloth was beautiful. His face glowed brightly, as a sign that he had enjoyed sex.

34. Kapwa yājēnu manohara sumrak*,
mwaṅ priya nya makawit ta manis nya,
sāmpun ahyas asinaṅ ya makēmbaṅ,
hyaṅ Manobhawa-Ratih juga sakṣāt.

*BC. a. ADE sumrāk. K sumrik. b. B makawīt. d. BE Rati. B sāksāt. DE sāksat.

Both put sweet smelling nice cream on each other, and the loving husband embraced his sweetheart. After they had dressed, they wore flowers and looked radiant, in fact resembling Manobhawa and Ratih.

35. Strī mulat ri ḍaḍa niṅ wara kāmī, n-ton wuri nya ginarut* priya nūni,
saṅsayān gēlēnanāta tumuṅkul, ndan hati nya rumaras ya sarāga.
*ABCDE. b. K gumarut.

The wife saw traces of scratchings on her husband's breast as she had scratched him in the night. She looked down anxiously, afraid that her husband would be angry with her, and her heart was touched by tenderness.

36. Maṅkana ṅ taruṇa arddha ya méraṅ,
n-ton wuri nya manahut pipi mār mrik,
tuṣṭacitta muririṅ ya saharṣa,
sārjjawān siwa-siwo dayitā nya.
d. BCDE śiwa-śiwo.

Likewise the husband was extremely ashamed when he saw traces of biting on her nice smelling cheeks. He was happy but also apprehensive at the same time. So jokingly he spoke to his wife:

XII

37. Hé priyāryyaku* gēlāna wimūrccā, n-ton hayunta ri sēḍēnta ya mahyas,
sāmpun ahyas acēlēk pwa kitāntēn, syūh atiñku mananān pinanahta.

*S. a. ABDEK priyeryyaku. C priyaryyaku.

‘O, my love, my younger sister, sadly I swoon away, when I see your beauty while you dressed up. After you dressed, you put collyrium on your eyebrows. My heart is shattered, hit by your arrows, my dear.

38. Nā halista malaris ya larasta, mwañ matanta taji tulya tajēm ya,
lèn hidēpta mahalēp hēlara nya, nā cēlēkta ya upas upama nya.
a. B nāhan liñ ta malaris. c. ABE hidēpta.

‘Your fine eyebrows are your bows, and your eyes are like sharp arrows, and your beautiful eyelashes are the feather of the arrows, while the collyrium is the poison.

39. Komalālēñis alit gēluñanta, sūlatulya lumaréki hatiñku,
nā susunta mawēlū ya ta cakra, citta cañcala tuwin kēna dé nya.

‘Your hairknot is soft, fine and shiny. It is like a lance piercing my heart. Your breasts are round like discs. My mind is scattered, hit by them.

40. Nāgapāśa taliñanta ya liñku, bhūṣaṇa nya cuni yēka cula nya,
nityakāla sumirat ya sēnō nya, nā wiṣa nya kapisan syaku dé nya.
c. D sumirāt. d. E dēnta.

‘Your ears are snake-arrows, I think. The earrings which decorate your ears are the horn of the snake, always shining, its rays are the poison, and I am killed by the first arrow.

41. Lèn tēnahta maḍēmit tuwi māmbēt, kādbhutākware tumon ya majambēt,
yak wulat riya manahku katūtūt, tuccha mogha gigirēn milu mañlih.
c. AB katutur. B yār. CDE yar. C katutup.

‘[And] your waist is slender and your hips so developed, I am amazed my love, that they are so supple. If I look at them, my heart is carried away, agitated, tremulous and restless.

XII

42. Mwañ lambaytāri ya sumambé hrēdayaṅku,
 téja nyābāñ bajra saśobhādbhuta mabhrā,
 lwir nyān kātēn widruma muṅgwiñ mukapadma,
 huntuntāntēn tan pacalā yéka sari nya.

a. B lambiy tari yā sumambé. CD lambaytāri sumambé. c. BCDE lwir nyānton widruma.

‘[And] your lips, my dear, are the attraction of my heart, they are shining red, more than that of a ruby, even more beautiful and amazingly brilliant. It looks like a plant on a face resembling a red lotus, and your flawless teeth, my little sister, are like the blossoms.

43. Rāmyéruntātyanta laris nyāri ri piṅgir,
 sandéḥākun pōla sēdētāri maṅarēki,
 nūnintāmbuñ na jēnu muṅgwiri ḍaḍaṅku,
 mamriḥ mundur tāku satrēṣṇā ri laris nya.

a. E nyāri piṅgir. c. ABE...buñ jēnu. A muṅgwiñ ḍa... D. nā. muṅgwiñ ri. d. A mamri. ABE tāku trēṣṇā.

‘Your nose, my sweetheart, is very smooth on the sides, so that I am apprehensive to press it when you kiss me. Last night when you kissed the cream on my breast, I tried to back away as I pity your nose.

44. Bāhuntālyut lobha hatiṅku g-wulati ya,
 mahyun kolēn lwir nya ri yan ton ya majambēt,
 yapwat taṅgé yan wilēta ṅké ri gulūṅku,
 byaktān tūta saporantāku katalyan.

a. A wulati. b. AD yān. c. ABCDE yapwan. d. B ko katalyan.

‘Your arms are so graceful. My heart is infatuated when I see them, desirous to be embraced as I know they are so supple. If you like to caress my neck [with your arms], clearly I will follow you everywhere, as I am bound to you’.

XII

45. Nāhan tojar sañ taruñānliñ taruñī nya,
jañjan mēñjuh jāti nikañ wwañ wahu wanwa,
mārin mérañ mañkin umasö ya sumaññiñ,
wèt niñ* hyunyān ton ikana strī nya ya** mahyas.

*BDE. **ACD. a. E taruñī. b. A wawu wanwa. c. BCE umañsö. d. ACK ni.
AD ikanañ. ya.

Thus said the young husband. The young wife answered: 'It is rubbish, it is mockery. In fact we hardly know each other'. She was not shy anymore, and he came closer to her side, as he wanted very much to see his wife doing her make up.

46. Atha huwus arahup tañ kāminī sāmpun ahyas,
kadi talaga ya malwā lwir nikañ rajya Lēnkā,
sahana ni muka niñ strī yéka tuñjuñ paḍa nya,
mata calita ya mādrēs tulya kumbañ mañainbuñ.

After the girls had washed and dressed up, the capital city of Lēnkā looked like a vast lake. All the faces of the women were like the lotuses, their wandering eyes were like the visiting bees.

47. Kadi gagana natar niñ rājya sāmpun sinapwan*,
mahirēñ alēñis alwā yāratālit hēñī nya,
kadi sinawurakēñ tañ puṣpa wintañ paḍa nya,
bhuwana nirañ Anañga ngā nya wèt nyān manojña.
*CD. a. ABEK pinapwan. d. B Ananañga.

The square of the capital city had been swept and looked vast and flat like the sky, covered with fine brilliant black sand. The scattered flowers were like stars. It was probably the abode of Anañga, as it was so attractive.

48. Mañila sahana niñ wwil wallabhé sañ Daśāsya,
paḍa ta drēḍa subhakti yāswāmi* cittajña dhīra,
tan ulad-alid ulah nyāséwakāmrih manañkil,
uminakana ulah sañ swāmi yolah nya tan lèn.
*ABCD. b. EK subhakti swāmi.

All the demons, the heroes of Daśāsya were sitting [on the ground in the square]. They were fixed in their devotion to their master, with unwavering minds. Unyielding was their conduct in the service of the king. All that they did was just to please the master, nothing else.

XII

49. Sapaśila nikanān wwil kapwa téka mapaṅkat,
matutur i paśila nyātyanta tūtūt riñ ājñā,
praṇata matakut atwañ tan hanāñambah-ambah,
dumunuñ i paśila nyānuñ yathāsambhawātah.

b. A tutūt. c. A pranata.

The seats of the demons were arranged in accordance with their ranks. They knew very well their positions and were exceedingly obedient to orders. Full of respect, awe and consideration, without taking wrong steps, they went to their respective seats in an orderly manner.

50. Sari-sari ni guṇa nyāséwakāñhiñ ya kahyun,
sama-sama wihikan riñ nīti cētṭēñ wiwéka,
paḍa-paḍa juga yēñ wruh śāstra tan sèp ya sāmpun,
saminakana ulah sañ swāmi yékā ulah nya.

They wanted only to serve as well as possible. They were equally adept in politics and versed in deliberation. They were also equally well-versed in the knowledge of the scriptures. They were never behind in carrying out actions that would please the master.

51. Atiśaya ya widagdhé solahiñ bhrētya kāsih,
saphala* tiru-tirun riñ satya maswāmi māsih,
ikana pinakacāla nyān watēk rākṣasātah,
satata ya numanākēñ rāt kabèh tā pakasih.

*ABCD. a. AB widagdhēñ. b. EK saphala-phala. c. D pinakacāra. d. A kabèh ta.

They were extremely good in everything a favourite attendant should do, and were a good example to one who would like to serve his master with loyalty and affection, as for the flaw in all demons, they heartlessly destroyed the whole world all the time.

52. Guragaḍa paḍa baṅkak lobha riñ lābha dambha,
muha-muha ya wimohān mohitāmañcanāñ rāt,
humaruhara ikēñ wwañ yan parēñ dharmmamārgga,
śaṭa kuṭila kaṭuñka bwat kēṭul kaṣṭa duṣṭa.

b. BDE mohitāmañcanā. d. A śatha. kaṭuñkābwat.

They were insolent, boastful, desirous of gain and stupid. Confounded, bewildered and infatuated they were a menace to the world. They created turmoil amongst people who were following the path of the Dharmma (religious Law), as they were false, deceitful, mean, extremely dumb, debased, and heinous.

XII

53. Anuñ amuhara duhkēñ wwañ wanēh nā ulah nya,
 bahan asahañ atingar kapwa sāhitya cañkak,
 patakurañan asiñsēt yan pisit sinha sākṣāt,
 mawila-wila mawiñkal wok nya mawyañ kumis nya.

They did things that would create trouble to other people, they plundered, openly and brutally, and were equally haughty. Their waists were small, if drawn in were exactly like a lion's; their beards were curly and their mustaches red.

54. Krama lumaku manañkil sañ mahāmantri mukya,
 anuñ atuha patih ñkā sañ Prahasta praśāsta,
 atisaya sira dhīrākyāti riñ śūra wīra,
 naya winaya widagdhé tiñkahiñ rājaniti.
 a. AD mahāmantri. d. ADE widagdhēñ.

Thereupon the great and most important ministers moved forward to make their audience, the most senior amongst them was the prime minister, the wellknown Prahasta. He was exceedingly resolute, and renowned as a courageous hero, wise and discreet and adept in statesmanship.

55. Salaku nira manañkil bhrētya warggādulur kwēh,
 paḍa ya lituhayu wruh riñ [ñ] ulah rāia yogya,
 masiga ya wihikan riñ [ñ] iñgitākāra céṣṭā,
 sahana ni guṇa niñ wwañ bhrētya tātan mapuñguñ.
 c. AD céṣṭa.

He was accompanied by his attendants and relatives on his way to the audience hall, they were good-looking and knew how to behave properly in the presence of kings, stately and versed in all sign-languages, experienced in everything that should be known by a good attendant.

56. Sañ apañalih apañkat sēwu sañkyā panēñdas,
 paḍa-paḍa sañ anañḍañ mañrakēt koti piñḍa,
 kalalu ya ta pamuntat tan wiwékan wilañ nya,
 makakurutug atuñḍuñ tūt hawan wāh paḍa nya.
 a. A sasañ.

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His guards who had rank marched forward, in front, one thousand in number; their troops, the ordinary soldiers who were loyal, were ten thousand in number, marching in solid column. The rearguard marched by ,countless in number, in units the one after the other, resembling a flood on the road.

57. Watañan atísayèn lwā yéka kānkēn samudra,
gupura ya paripūrṇāpūrwwa yékā* karañ nya,
sahana nirañ anañkil ñkā ri hēñ yan parāryyan,
kadi ta ya kalibiñ lwah yan pañāmbēg katambak.

*ADE. b. BCK yéka. d. ABCE matambak.

The royal square which was extremely vast was the ocean, the uncomparable perfect gates were the reefs. All the people making their audience stopped outside the gates, resembling the overflow of the flood which could not flow further because of a dam.

58. Bhaṭa saha bala kapwāsaṅgrahānéka pawwat,
inawitakēn i hēñ niñ gopurāpūrwwa riñ kwēh,
tatan ujarēn ikānuñ kādbhuta ñ wwañ tumon ya,
ikañ abhinawa riñ rāt yéka pawwat nya makrah.

b. BDE gopurāpūrbwa.

The attendants and soldiers who were gathering tributes [to the king] assembled outside the gates in greater number than before. Not to be mentioned were the people who saw the amazing things they had never seen before, which were a great deal amongst the tributes, e.g.

59. Liman atísaya darppa krūra tan swaṅ galak nya,
kagiri-giri asiñ wwañ maswa śīrṇāta dé nya,
tuwi ta pinakapawwat dé nikañ wīra śakti,
asama-sama ya sāmpun paṇḍitēñ hastiśikṣā.

b. B śīrṇna ta. d. A hastisikṣā. D hastiśikṣā.

An elephant, untamed, fierce and no less brutal [than the demons]. Any man would be astounded to see him, and would be killed if he dared to fight the beast. [The elephant] was a tribute from a powerful hero, who was unequalled in his knowledge about taming elephants.

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60. Hana ta ya wihikan riñ aśwasikṣā wiśeṣa,
 ryyaji niñ aṅawaśākēn tuṅgañan wus widagdha,
 hana ta kadi panah drēs niñ manah drēs nya mañrap,
 ya ta inawitakēn nyottuṅga niñ tuṅgañan kwèh.
 a. ABD aśwasiksān. CE aśwasiksān. b. A tuñan. E yyaji.

There was one who was an expert in taming exceptional steeds, namely the knowledge of how to break in a fierce wild horse, which could run as swift as an arrow or as swift as thought even. This too was amongst the tribute of horses awaiting presentation.

61. Athawa hana ta wiraścharyya pawwat nya rodra,
 wwara ta warak ulāgōñ siñha barwañ lawan moñ,
 saka sapuluh iniṅḍit dé nya tan pañjaré ya,
 kadi ta ya kura pawwat lwir nikañ siñha dé nya.
 b. ABCDE wara ulāgōñ.

Furthermore there was a hero whose tribute was, amazingly, wild animals, e.g. rhinoceroses, enormous pythons, lions, bears, and tigers. They carried them by ten at a time, without cages. To them their tribute of lions was merely like turtles.

62. Hana mulih umahas riñ swargga mañruddha kéndran,
 asiñ isi ni taman hyañ Indra yékénalap nya,
 ya ta tēka paḍa molih wwa-wwahan pawwatanya,
 kadi amrēta rasa nyāmānuṣātyanta pathya.
 a. A muli. b. A yékan alap.

Some had just returned from the abode of Indra, plundering it. Everything they could find in Indra's heaven, they took away. Now they came back, bringing home heavenly fruit which tasted like the nectar of immortality, extremely beneficial unknown to men.

63. Hana ta wahu tēkāwwat puṣpa niñ pārijāta*,
 kalawan ikana ronyānuñ sēḍēñ komalānwam,
 ya tikana inalap nya glāna sañ hyañ kahēntyan,
 paḍa mawēdi kumōl kul tulya tātan hanolah.

*A. a. A wawu. BCK pārijāta. DE pārijāta.

Others had returned with flowers of the *pārijāta*-trees, together with its young and soft leaves. They took them all away, to the sorrow of the deities, as nothing had been left behind. The deities were afraid and terror-stricken, as if they had no power at all.

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64. Atha huwus umawit pwa pawwat nikañ wīra mañhèr kabèh,
 umētu ta sira sañ Daśāsyāsilèn ratna sinhāsana,
 kanaka maya mañik ta kēmbañ nirānēka tañ bhūṣaṇa,
 tuwi sira mahirēñ kadi pwékanañ kālaméghākilat.

Thereupon, after they had presented all the tributes they waited upon king Daśāsyā who came out to sit on a jewelled throne. The flower-ornaments and other ornaments he wore were made of gold and jewels. His black complexion made him look like the flashing clouds of doom.

65. Sawētu nira rikañ sabhā śīghra monīkanañ kāhala,
 dadi tumama sirañ patih wrēddha lāwan ta sēnāpati*,
 satēka nira parēñ masö gorawātwañ tumuñkul kabèh,
 maśila ri harēpan nirañ Rāwaṇé pōhaniñ maṇḍapa.

*DE. a. ABDE kāla ya. C kāpaya. b. ABCK sēnapati.

On his appearance at the audience hall, the gong had been beaten in swift tempo. So the senior prime minister and other high dignitaries entered his presence, moving forward respectfully with bent heads and downcast eyes. They took their seats in front of Rāwaṇa in the middle of the audience hall.

TRAYODAŚAMAS SARGGAH

CHAPTER XIII

1. Tēlas masō sahana nirañ patih kabèh,
sirañ Wibhīṣaṇa juga tapwa yaṇ ḍatēñ,
pijēr mañarcchana ri bhaṭāra Śaṅkara,
mañēn-añēn [n] inaka nikañ jagat kabèh.
d. A nika.

When all the ministers had entered [the audience hall], Wibhīṣaṇa also arrived, after repeatedly worshipping god Śaṅkara, praying for the welfare of the whole world.

2. Manah nira sthiti masamādhi tañcala,
wulat marūm mrēdu mamanis manohara,
kalēnka niñ hati ya hilañ ikañ tamah,
taman katon ikana karākṣasan nira.
d. C karakṣasān ira.

His mind was unwavering and fixed in the *samādhi*, his face nice, friendly and attractive, *tamah*, that is the impurities of the soul had disappeared, and his demon nature vanished without trace.

3. Huwus mañarcchana saha citta nirmmala,
umèh lumakwa ta sira tar salah dunuñ,
masō sirēñ ibu katēkā manañkila,
hēlēm-hēlēm tar alupa bhakti riñ ibu.
b. ABE tan.

After praying with flawless mind, he waited upon his mother which was not incorrect, before going to the palace. He had been doing this since long before and never forgot to offer his obeisance to his mother.

4. Swadarmma niñ [ñ] anak inañēn- [n] añēn nira,
kasajjanan ya juga lanā inarjjana*,
nahan dumèh sira satatān panēmbaha,
tirūn ikañ parajana bhakti riñ [ñ] ibu.
*ABCDE. b. K inarcchana.

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The obligation of a son was [always] in his mind, besides his unwearied striving for noble conduct. That was the reason why he always paid his homage and expressed his devotion to his mother, which should be taken as an example by other people.

5. Mulat pwa sañ [ñ] ibu dadi tuṣṭa tañ manah,
tumon ñ anak praṇata umèh manañkila,
masö sirār wuwusi ta sañ Wibhīṣaṇa,
sukā nikañ bhuwana ya don nyujar nira.
b. AB umé.

His mother saw him, her heart was filled with happiness to see her son coming on his way to the audience. She came forward to speak to Wibhīṣaṇa. Her words had as purpose the happiness of the world.

6. Anakku hé subhaga Wibhīṣaṇād wulat,
nda tag warah kita ri kaduhkan i ñhulun,
manahku mogha ya karuṇā ta yālara,
tumon ikañ bhuwana nanā sadālara.
b. B wara. d. C nānā.

‘My son, O noble Wibhīṣaṇa, listen! I will tell you of my sorrows. My heart bleeds with sympathy towards the world, suffering for a long long time.

7. Kakanta sañ Daśamuka mūrka mūḍa ya,
atīta nirghreṇa tamatar kēnēñ asih,
jagat kabèh malara gēlāna dé nira,
swasakti yékana pañayāya tan kalèn.

‘Your brother Daśamukha is evil and stupid, very cruel and heartless. All the world has suffered and is distressed because of him. His conviction about his own might is the basis of this misery, nothing else.

8. Ikañ jagat kadi kēna dé nikañ wiṣa,
kakanta Rāwaṇa wiṣatulya mañlaré,
kunēñ yatanyan upasamā ta taṅguhi,
kitāmrētā humuripana ñ jagat kabèh.
c. AC upasamā.

‘The world is as afflicted by poison. Your brother Rāwaṇa is like the harmful poison. In order to pacify him you have to talk to him. You should act as *amrēta* (nectar of immortality) to revive the world.

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9. Nya yogya taŋguha ri kakanta Rāwaṇa,
sirañ Raghūttama juga liñku sēmbahēn,
priyā nirékana dulurēn panēmbaha,
ya toṣadhā gumawaya tuṣṭa niñ jagat.

‘Therefore it is better that you speak to your brother Rāwaṇa. I say, he should submit to Raghūttama. He should take back Rāma’s wife and ask for mercy. That is the cure which will make the world happy.

10. Daśānanāmrisakiti* déwatā kabèh,
ikañ hiḍēp kadi wiṣa kālakūṭa ya,
nda sañ hyañ Īśwara paḍa sañ Raghūttama,
awās pējah niyata kakanta dé nira.

*D. a. ABCEK Daśānana mrisakiti. b. A kālakuṭā.

‘Daśānana has been harming all the deities. I think he is like the *kālakuṭa* poison and Īśwara is Raghūttama. Clearly your brother will be killed by him.

11. Nihan dumèh ikana manahku niśchaya,
i patya sañ Daśamuka dé nirēn raṇa,
nanā nikēn nagara wiśirṇna yātunu,
nahan dumèh nyaku pi saniśchayēn pati.

c. B saniścayé.

‘This is the reason why I am so certain about the death of Daśamukha in combat. The destruction and the devastation of the city by fire. This convinces me of his death.

12. Nya tañ taman satata kinatwañan danū,
méné pwa ya pralaya kayu nya kapwa rūg,
luwan balādhika bhaṭamantri rākṣasa,
prawīra śakti tuwi danū pējah kabèh.

‘Look, the pleasure garden was always respected [by everyone] from olden times. Now it is ruined and all its trees destroyed. Besides, excellent demon soldiers and highranking officials, who were mighty and brave in the past were slain.

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13. Matañ nya tañguhi kakanta durjjana,
warah ryyulah nikanañ āryya sajjana,
yatanya tar wihaña kunañ t-upāya tañ,
prihēn tēmēn wara-warahēn riñ āgama.

b. AB nika sañ aryyā. DE nikana sañ. c. ABCDE tan. d. B agāma.

'Therefore, speak to your wicked brother, tell him about the conduct of a good and noble man. In order that he should not reject your advice, try hard to instruct him by means of religion'.

14. Nahan ta liñ sañ ibu makon matañguha,
sirañ Wibhīṣaṇa tamatar wihañ kinon,
apan manah nira maharēp matañguha,
ujar nirāñ ibu juga nā hinēr nira.

b. ABCDE. tamatan.

Thus were the words of his mother, urging him to give advice [to Rāwaṇa]. Wibhīṣaṇa was willing to do it, because he already had planned to talk to him, he was only waiting for the order from his mother.

15. Majar* pwa sañ [ñ] ibu magirañ [ñ] ikañ manah,
makin mawās ikana añēn- [n] añēn nira,
ḍateñ sirā tama ta manañkilé dalēm,
tēlas tamēñ watañan apūrwwa riñ hayu.

*D. a. ABCEK pajar. c. BCD manañkilēn. BD sirār.

Now his mother had ordered him. He was happy, his mind acquired more conviction. On arrival, he went straight into the audience hall which was beautifully decorated as never before.

16. Pasuk sirar wulati ta sañ kakāśila,
maluñguh iñ kanakapalañka yāpuya,
awak nirāhirēñ alēñis kukus juga,
ikañ wulat latu-latu tulya cañcala.

When he entered he saw his brother sitting crosslegged on his golden throne, glowing like fire. His black body was like smoke and his eyes, like burning fire, moving all the time.

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17. Sakèn asih sira tuwi yar pawèh wulat,
nda rūpajāti katatakut wulat nira,
tatan pahī kalawan* ikān ulā biṣa,
ulah nirāmuhara takut nikañ mulat.

*ACD. c. A tatar. BEK lawan.

The king looked at him with loving eyes, but his glance was frightful. He was equal to a venomous snake, his deeds gave fright to everyone (seeing him).

18. Athomasö pwa sira ta sañ Wibhīṣaṇa,
sagorawa praṇata manēmbah in kaka,
madēg ta sādara umasö sirāsila,
samīpa niñ kanakapalaṅka tan madoh.

a. A athāmasö.

Thus Wibhīṣaṇa moved forward, respectfully he paid obeisance to his brother while standing in estimation. Then he took his seat near the golden throne [not far].

19. Huwus malunḡuh pwa sirañ Wibhīṣaṇa,
rikañ sabhā sābhinawojwalān katon,
saharṣa mojar ta sirañ Daśānana,
ri sañ patih kapwa patih wuwus nira.

b. AE sawilasojwalān. BC sāwinayojwalan.

When Wibhīṣaṇa was seated, the audience hall seemed to shine anew. Happily Daśānana addressed all his ministers saying: 'Well my ministers!

20. Sakwèhta śaktīn raṇa sūra sāhasa,
tan swaṅ masö riñ samarāsamèn biṣa,
praśāsta śurātīsayèn jagat kabèh,
asiñ musuh śīrṇna ya dènta sakṣaṇa.

a. C śaktīn. c. ABDE Prahasta. d. B śīrṇnaha.

'All of you have been heroic in combat, brave and fierce. You always go to battle with unequalled savageness, and are notoriously known as great heroes throughout the world. Every opponent who was fighting you, was in trouble in a short time.

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21. Tatan wēlañ śuddha manahta yālawan,
 huwus kita wruh riñ upāya niśchaya,
 wiśuddha riñ nīti wiśéṣa buddhīmān,
 asiñ sinādhyañta dañū kasiddha ya.
 d. A kasiddhā.

‘Never are your minds troubled, always clear in fighting. You know all the tricks very well, perfectly prudent, outstanding in wisdom. All that you wished to do in the past was always successful.

22. Mēné pwa yan ton ndya ta déya riñ musuh,
 si Rāma sāmpun tēka riñ Mahéndra ya,
 umèh ya mañké ta uméntasañ tasik,
 lawan watèk wré pwa bala nya tar wanèh.
 d. D tan.

‘At the present, please look into the matter of what should be done against the enemy. Rāma has already arrived at the mountain of Mahéndra. He has almost crossed the sea, followed by the monkey host, none other.

23. Nūnin patī wīra balanta rākṣasa,
 si Tāṭakā mwañ si Wirādha Dūṣaṇa,
 nahan pējah dé ni si Rāma riñ [ñ] alas,
 nda tan masēñhit ri lēmēhta riñ tukar.
 a. CE ñūnīn. c. ABCDE nihan.

‘Formerly when your demon soldiers were killed heroically, e.g. Tāṭakā, Wirādha, Dūṣaṇa, killed by Rāma in the forests, you were not angry, because you were reluctant to fight.

24. Bālī ya mitrañku awakku tulya ya,
 kāsihku māsih ryyaku tar halañ-[ñ] alañ,
 pējah pwa dé niñ Raghuputra tar walēs,
 kadi pwa tan śakti hiḍēpku wèt hēñēñ.
 b. ABCDE tan [n] alañ-alañ. B yyaku.

‘Bālī was my good friend, as my own self. I loved him and he loved me without limit. He too was killed by Rāma unrevenged. It was as if I had no power, that I remained idle.

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25. Lāwan* [n] ikañ sy-Akṣa anakku kāsyasih,
upékṣātah kita nūni yar pējah,
nya tañ kaḍatwan tamatan paséṣa ya,
gēsēñ kabèh ndan humēñēñ atah kita.

*BCDE. a. AK lawan. b. CDE upékṣa tatah. d. C umēñēñ.

'Further, my beloved son Akṣa! You let him die formerly. Look! This palace of mine was burnt to the ground and yet you kept quiet.

26. Tañēh pwa sampay ni si Rāma yak hiḍēp,
rēñö ya mañké ya umēh ya mēntasa,
tajar ta ya ndyékañ upāya riñ musuh*,
yadin tékā ñké naya yukti kiñkiñēñ.

*ABE. c. ABCDE ujar. rin tasik. d. CD kinkinēñ.

'It will take too long to relate the insult rendered to me, I think. You listen! He is now on the verge of crossing the sea. Speak out. What should be done against the enemies when they come here. Think deeply, what action should be taken'.

27. Daśāsyā nā liñ nira mojar iñ patih,
madēg watēk wīra masiñhanāda ya,
parēñ ta yāñambul anambut āyudha,
mēñiñ ta kadga nya* krētāla lañghala.

*BCE. b. A madēg ya makrak kadi siñha biṣaṇa. The lines 27b—28b incl. are missing in A. d. K kadga krētāla.

Thus said Daśāsyā to his ministers. The chiefs of the troops stood up and roared like lions. Together they grabbed their weapons, brandishing their swords, matchets and lances.

28. Hanāmutēr ḍaṇḍa gadā sagadgada,
wanēh manāmbut paraśu nya lēñ laras,
madēg ya makrak kadi siñha bhīṣaṇa,
mintonakēñ gyā nya makoliha ñ musuh.

Some were swinging their clubs and maces violently; others grabbed their axes and bows. They stood up and shouted out like savage lions, displaying their impatience to fight the enemy.

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29. Prahasta paprañ pratitèn prawira ya,
 nahan tuha nyān umēniñ rikañ sabha,
 mahōm ya momo ya makoliha ñ musuh,
 humuñ ya mojar kadi moñ sēdēñ galak.
 a. ABDE Praśāsta.

Prahasta was a seasoned war commander, he was the leader of that brandishing crowd in the audience hall. Out of stupidity they assembled to attack the enemy. He bawled out like a wild tiger:

30. Sojar mahārāja tēlas ta kabwatan,
 apā guṇā niñ wwañ ahōm tēwas iwō,
 musuhta māpēs kadi lumbu yak hiḍēp,
 muñur-muñur durṇnaya lumbu tan pahī.
 d. AD durṇnaya. A pahī. C durnaya.

'As you say, my lord, we have a burden [to carry]. But what is the use of discussing it, it gives only trouble. Your enemy is weak, like rhubarb, and is illmannered.

31. Hiḍēp mahārāja mēné balik dahat,
 nūnin sukū ñ Indra tamāt haro-hara,
 tatan hanāhōm kamēnā nya mapraña,
 manké pwa yan mānuṣa-śatru yēniwō.

'Your mind is now very different, my lord. In former times, when you invaded Indra you did not make such a fuss. There were no deliberations before the invasion. Now that you have to fight a mortal, you care too much.

32. Lawan mahārāja kadi pwa tan wulat,
 suśakti niñ rākṣasa wira riñ raṇa,
 nihan tañ āditya yadin ya patyana,
 nda kam rēmuk hyañ prēthiwī pasātusēn.
 a. A lawān. D lāwan.

'Further, Your Majesty seems not to be aware of the enormous might of the demon-heroes in combat. Well, even if you wish that the sun be extinguished and the earth be smashed in hundreds of pieces I will do that.

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33. Nya tañ wulan yan ya kunañ ya patyana,
 hulunta tuñgal wēnañomañāna ya,
 yadin hēlōn yan gilutēn [n] asiñ [ñ] atah,
 sakahyuna śrī wararāja dadya ya.
 c. B ya tilutēn.

‘Also if my lord wishes that the moon be extinguished, I can devour him, all by myself. Or does my lord wish him to be swallowed or chewed up? Whatever my lord wishes I will do it.

34. Ikā pwa yan śatru si Rāma Lakṣmaṇa,
 lawan [n] ikañ wānara mūḍa tan pira,
 kēpēl-kēpēl tulya nikā yadin tēkā,
 tatan iniwōn tan sapahōmakēn naya.
 d. ACE iwōn. d. B tatan iwōnta.

‘Those enemies Rāma, Lakṣmaṇa and the stupid monkeys are nothing. When they come, they will merely become my breakfast. There is nothing to be worried about or need to discuss [plans to counter it].

35. Kailāśa kolāhala nūni yāhañan,
 sinaṅga dé sañ prabhu riñ tañan kiwā,
 bhaṭāra Māhēsvara dampatī sira,
 umuñgwi puñcak nikanāñ gunuñ tuwi.
 d. AB umuñgwī.

‘In the past my lord balanced the mount of Kailāśa lightly in your left hand, even though Mahēsvara and his consort were at the top of the mountain.

36. Haywēnujar tēkana śakti sañ prabhu,
 wadwādēmit niñ bala rākṣasojarēn,
 nya ñ bhumi dadyākēna dé nya piṇḍaha,
 muñgwé ruhur swargga i sor nikanāñ lēmah.
 d. AC muñgwēn.

‘Do not mention the might of Your Majesty. Let us speak about the power of demon-private soldiers. They can turn everything upside down, placing heaven underneath the earth.

XIII

37. Mwañ dūta niñ Rāghawa wānarādhama,
 ikān panunwi tuwi tan paśakti ya,
 kunañ dumèh rākṣasa sora dé nikā,
 pajātya niñ śaktyagēlēm pramāda ya.

‘Further, that debased monkey, the messenger of Rāma, who burnt the city, is not mighty. As for the defeat of the demons by him, that was brought about by their negligence, which is the nature of people with power.

38. Matañ nya tātān paguṇékanān naya,
 yadin pahōmākēna tan hanānāpa,
 apan [n] ikañ śakti danū huwus alah,
 salah kininīn ta si Rāma yan tēkā.

‘Therefore, the deliberations are of no use. If we do discuss the matter though, the result will be nothing because all the powerful ones have been defeated in the past. It is wrong to worry about the arrival of Rāma.’

39. Nahan ujar niñ bala rākṣasēn sabhā, alah ñ ahēnkāra manah nya garjjita,
 malēs ta mojar sira sañ Wibhīṣaṇa, sagorawātaṅguha don irān* sahur.
 *ABDE. b. ADE ulah. d. CK irāsahur.

Thus spoke the demon-soldiers in the audience hall very boisterous and agitated. Wibhīṣaṇa took his turn to speak. This intention to reply was in order to admonish them.

40. Hé wira sakwèhta hulun ri sañ prabhu,
 yuktikanojarta kabèh tatan salah,
 apan kitékā hinarēp-harēp tēmēn,
 makoliha ñ śatru makabyaya ñ hurip.

‘Hey all of you heroes, subjects of His Majesty the King. All that you said is correct, nothing is wrong, because you are supposed to annihilate the enemy even at the expense of your own life.

41. Iké mahārāja matakwan in naya, lawālawānuñ winiwéka sañ prabhu,
 upāya yātah sahuranta ménaka, lukan pwa yan sambutakēn tañ āyudha.

‘His Majesty the king has asked for advice, so that he can consider the advantages and disadvantages of the plans. It is proper that you come up with some plans, and do not [respond] by grabbing your weapons.

XIII

42. Doniñ mahöm buddhiwiwéka yénayu,
tatan kaśūran pañayāya riñ naya,
asiñ mahāprajña ri sojar iñ [ñ] aji,
nahan kinon mojarā mājarèn naya.
d. C ojarā.

‘The purpose of deliberations is to look for a good scheme, and a good scheme is not based on valour. Anybody, who is an expert in the teachings of the scriptures may come forward to propose a plan.

43. Sakiñkiññen sañ Raghuputra yar tēkā,
apan [n] ikā dūta nirātīśakti ya,
ññin panunwi syapa rākṣasāñlawan,
ta śūra mérañ ya kabèh tēlas hilañ.
a. ABCDE yan. b. C ikañ. c. ABE panunwi.

‘Do think hard about the arrival of Rughuputra, because even his messenger was very mighty. Formerly when the city was burnt to ashes, who amongst the demons resisted him. All the demons were shameful cowards and disappeared.

44. Waliña yā tan kēna nāgapāśa ya,
pramāda yéka dalihanta yan luput,
huwus masiñsēt pwa awak nya kāpusan,
matañ nya śakti nya dumèh ya sāhasa.
a. ACDE. oliña. d. CDE sahasā.

‘Assuming that he was not bound by the snake-arrow, then you could say that the burning of the city happened because of the negligence of the demons. But he was already bound tightly. The only conclusion to take as to how he could be so violent was, that he is mighty.

45. Anhiñ [ñ] ikañ pāśa marāyudhottama,
tuñ-tuñ ni śaktinta ikā taman kalèn,
ya pwāpasah sakṣaṇa śirṇna yan tatas,
tātan pramādanta matañ nikān luput.
b. C tutuñ. c. B yapwan pasah. CE sākṣaṇā.

‘Even though the snake-arrow is an excellent and deadly weapon, [in fact] it is the only and ultimate of your might, yet it could be broken and smashed in one minute. It was not because of your negligence that he was able to escape.

XIII

46. Yatnānta riñ nīti t-anūt in āgama,
 haywāwamānēñ wihikan rikañ naya,
 apan [n] ikañ śakti kabèh nda tan lanā,
 akwèh ahēñkāra manah nya sor atah.
 a. D hanūt. b. A rakañ.

‘Pay attention to prudent counsel, adhere to the religious teachings. Do not insult those who are versed in the doctrines, because the mighty ones are not always so. Many of them, because of their greed become inferior.

47. Tan swañ kata* ñ wañ mamēnañ rikañ raṇa,
 mwañ tan [n] asiñ ñ wañ kahanan rikañ hayu,
 sañ dhīra sāmpun paripakwa riñ naya,
 ñkā yan lanāñ wīryya lawan [n] ikañ śrī ya.
 *AB. a. AE naya. CDEK tēka. b. A niñ wañ. CD asiñ wañ. c. B sañ ddhīra.

‘There is a saying that anybody can win a fight, but not everybody can obtain good fortune. Only those who are conversant with the doctrines can earn esteem and good fortune for all times.

48. Lawan nihan hétu nikañ hayu lanā,
 widagdha niñ wañ mawiwéka ṣadguṇa,
 guṇa nya doṣa nya nahan kinawruhan,
 tēlas katon yan saphalāta yan tinūt.
 a. A hahyun. E hayun.

‘And this is the way to establish good fortune: One should judge well the six constituents of policy, he should know the profit and loss [of each action]. If he already sees the advantages, then he should act accordingly.

49. Nya ñ sandhi lēn wighraha yānasāsana,
 lawan [n] ika dwéṣa sahāya yāśrayan,
 nā ñ ṣadguṇānuñ pakēnā nikañ naya,
 kinawruhan sañ maharēp jayēñ raṇa.
 a. A śāsana.

‘Forming an alliance, sowing discord [amongst the opposition], the decision to make war or not to make war, fostering hatred [amongst the opposition], choosing allies which could be used as protection. These are the six constituents of policy which should be used in the deliberations for strategy that is known to those who want to win a war.

XIII

50. Janānurāgottamabhūmi niñ naya,
 sahāya niñ ṣadguṇa hétu niñ jaya,
 yapwan tayékāñ anurāga sañ prabhu,
 wyarthēkanañ ṣadguṇa nirguṇān hana.
 d. AE hanā.

‘Regard to other people (*anurāga*) should be the foundation of every policy. It is the assistant of the six constituents of policy which brings out victory. If the king has no regard for other people, the six constituents of policy are useless and worthless.

51. Yadin masorēñ bala kośa sañ prabhu,
 awās ya soréka musuh nirēñ raṇa,
 apan hanékāñ anurāga yāgēlis,
 wēnañ pañākaraṇa kośa lēn bala.
 c. D yar glis. d. D pañarkāṣaṇa kośa.

‘Even if the army and supply of the king is inferior, yet the enemy will be defeated in combat, because the king’s regard for other people will give him the opportunity to attract army and supply in a very short time.

52. Kāmādi ṣadwargga musuh tatan madoh,
 nahan dumēh tañ [ñ] anurāga tan hana,
 matañ nya ṣadwargga kayatna sañ prabhu,
 dinohakēñ tan hinanākēñ iñ hati.
 b. BCE hanā. d. A dinanākēñ.

‘Passion etc. are the components of the *ṣadwarga* (six kinds of infatuations). They are enemies within the body, and the reason for the non-existence of *anurāga*. Therefore the king should guard [himself] against the six kinds of infatuations. He should banish them from his heart and throw them far, far away.

53. Ya tan baśēñ śatru anuñ hanēñ hawak,
 mwañ tan prayatnēñ anurāga lēn naya,
 pirā ta kośā nira lēn balā nira,
 musuh tiké kāla nikañ raṇān tēka.
 d. ABCDE ikā.

‘If [the king] cannot control the enemies in the body, and does not care about *anurāga* and *naya*, then the size of your resources and the number of your army, at the time of combat should be taken into consideration.

XIII

54. Lawan nihan nitya kayatna sañ prabhu,
 haywéka maprañ yadiyan taya ñ phala,
 yapwan panon lābha magöñ kapañguha,
 tan dadya dadyāpi kēñekanañ raña.
 d. BCD dyadyépi.

'Further the following things should be considered by the king. Do not wage war if no gain can be obtained. If he can see great profit in it, then war is imperative.

55. Tan kéwalāprañ kinanityakēñ nira,
 yadin pamitran tuwi yatna sañ prabhu,
 apan [n] ikā tan niyatāphalā hayu,
 dadi nya sañkā* nikanāñ halāñ tēkā.

*BD. c. A apan [n] ikāta [n] niyatāphalā hayu. d. A yadin ya. ACEK sañkā.

'But he should not always look for war, as making allies should also be cared for by the ruler, because the result of war is not always good fortune, so that one should always be aware of, that bad luck could be the result of it.

56. Ikā ta wèh kāla hinèrakēñ nira,
 lawan [n] ikañ désa wiśéṣaṇā pinèt,
 yapwan sañ aprañ swañ amitra sañ prabhu,
 wyarthāñ prayā sakṣaṇa tan tēmu ñ phala.
 d. ACD sākṣaṇa.

'That is the reason that one should take time [to consider war and peace] while seeking excellent counsel, because when the king is waging war while he is lacking of friends, at that moment his undertaking is ineffectual and he will never be successful.

57. Matañ nya dé sañ maharēp jayèñ raña,
 upāya yātah winiwéka pūrwwaka,
 salwir nikañ nīti panandhya riñ musuh,
 nyānuñ [ñ] inalocita sañ mamèt hayu.
 d. ABCDE anuñ inālocita.

'Therefore one who wishes to obtain victory, always looks for plans to be considered long in advance. All ways which could bring about conversion of enmity are explored by those looking for good fortune.

XIII

58. Nahan ta dé sañ wihikan rikañ naya,
matañ nya tan wrēddhya ikā musuh nira,
mitra nya pinrih nira mélikériya,
yāwat ya mélik niyatān paré sira.

‘These are the things observed by one who is conversant with *naya* [*śadguna*]. Therefore his opponents do not increase [in number]. He tries to sow discord amongst the friends of his opponents, because if they do not live on good terms, then those friends of his opponents will come to him [to make friends].

59. Tēlas malih pwékana mitra niñ musuh,
sinwāgatan dé nira riñ saménaka,
winèh sakahyunya matañ nya tāsīha,
warah ta yèn śīla nikañ* musuh nira.

*ABCDE. d. K yé śīla nikā.

‘When the friends of his opponents have come to him, he should welcome them and put their minds at ease. He should supply them with all their needs, in order that they will like him, and reveal all the secrets of the opponents.

60. Lawan ta* sakwèh ni sawargga niñ musuh,
ya ténupāyān papasāha mapraña,
apan sēḍēñ nyān patukar taman patūt,
jāti nya mètāśraya tan salah dunuñ.

*ABCDE. a. K lawan sakwèh.

‘Furthermore he should try to divide the party of his opponents. He should attempt to cause division and quarrelling amongst them, because if they were engaged in quarrel and do not live in harmony, one or more of them will surely ask protection, and they should not be disappointed.

61. Tēlas nya sāk wargga nikañ* musuh nira,
rikān pañārēmba mañiṣṭi yāpraña,
tatar wawañ wèh lumēkas dumon musuh,
asih ni rowañ nira yéniñōtakēñ.

*BCDE. a. AK nikā.

‘When the party of his opponent has broken up, then he can decide to wage war, but he should not rush to invade the enemy, as he should take account of his own party.

XIII

62. Śakti nya bhakti nya nahan kinawruhan,
katon ya tan dadya umantunèn raṇa,
lawan tan aṅgā ya* marā rikañ wanèh,
nahan tinonton ri samūha niñ bala.

*ACDE. c. BK aṅgā marā. d. ABDE nihan.

'The power of the members of his party, their devotion etc. should be known. Will they hold their stance in combat? Or will they not desert to the other side? All of these matters should be considered at the formation of [combat] forces.

63. Tēlas nirār wruh ri samūha niñ bala,
mwañ durgga uṅwan nira tan kasaṅsaya,
saṅkēp ta riñ sañjata kośa wāhana*,
yan mañkana byakta jayā nirèn raṇa.

*CDE. b. ABDE tat. c. AK wahana. B wahanā.

'After he knows the size of his troops and the disadvantages are not to be worried about, and weapons, vehicles and supply are ready, then for sure he will be victorious in battle.

64. Yan durbbalā sañ prabhu tan wēnañ marā,
lawan [n] ikañ śatru ya tan wēnañ tēkā,
yatnā sirèn rājya tamolahèn kuṭa,
durgga prawīrāyudha kośa saṅgrahan.

a. CD mara.

'If the king cannot go to the enemy, and the enemy cannot come to the king, he should establish his defence at home and stay in the fortress, and gather all available courageous troops and dangerous obstacles and resources.

65. Yapwan [n] ikañ śatru dumona sañ prabhu,
salwir nikañ durgga ya tāśrayā nira,
tambak gunuñ wway madalēm jurañ rēṅōk,
wwañ kwèh kunañ yékana durgga rakṣakā.

b. AB taśraya. c. D rēṅēb. d. A raksaka. BCDE kunēñ. CDE rākṣakā.

'If the enemy attacks the king, he should take advantage of all the obstacles Dykes, mountains, rivers, deep ravines, swamps, population etc. should be converted into impassable defence-lines.

XIII

66. Mwañ yan mahāsakti kunañ musuh nira,
makwèh ta mitra nya bala nya tan malah,
rikān pamètāsraya mitra māsiha,
anuñ mahāsakti wēnañ mawèh hayu.

b. A tan malah. BDE tan nalah. c. ABCD nikā pwamètāsraya.

‘If the enemy is too powerful and has numerous allies and enormous troops, the king should look for a powerful ally who loves him and wants to defend him.

67. Nahan ta dé sañ tahu riñ nayāhayu,
dumèh sirāmañguha siddha riñ raña,
kunañ ya pinrih inupāya dé nira,
janānurāgāta* ya watwaniñ naya.

*AE. d. BCDK janānurāgāta.

‘Thus would be [the steps taken] by those conversant in the excellent *naya śadguṇa*, in order to achieve victory in battle. As for what he should strive for, it is the *janānurāga* (regard for other people), because it is the backbone of the *naya* (policy).

68. Janānurāga pwa ya tan hané kita,
sawargga mitranta kabèh taman wulat,
umūr ya mārin para tan sagorawa,
alah umañluh ya manon ulah salah.

‘If *janānurāga* is non-existent in you, then all your friends [on your side] will not respect you, they have no love for you and will desert to the other side, because they will be apprehensive to see [your] wrong conduct.

69. Ndyā tékanānuñ hinarēp-harēp tēmēn,
matañ nya tan sora rikañ rañāṅgaṇa,
apan saka kwèh nikanan tayé kita,
ya tāpuluñ muñgu ri sañ Raghūttama.

‘What is the true basis of our hope in winning this war? There are so many things that you do not have, on the other hand all of these advantages are on Raghūttama’s side.

XIII

70. Taman pahīnan sira yan mañēn- [n] anēn,
 apan rikañ śakti lēwih tēmēn sira,
 ikā si Bālī bali śaktimānta ya,
 tathāpi sañ Rāma matī ya tar mañēl.*

*CDE. b. ABCDE nikañ. d. ABD tatapi. ABK pañēl.

'If you try to think of him, he is unimaginable, because his might is so incredible. The powerful Bālī was indeed mighty, but Rāma was able to kill him with ease.

71. Kapīndra Sugrīwa rinatwakēn nira,
 ikā ta mitranta tēmēn taman kalēn,
 magōn kabhaktinya ri sañ Raghūtama,
 hilañ sahāyanta hayunta ya kşaya.
 c. E riñ.

'He installed Sugrīwa as the king of the monkeys, whilst he was in fact no other than your close friend. He has a great admiration towards Raghūtama. You have lost your ally and your good fortune is dwindling.

72. Ikā pratāpanta magōn hilañ pwa wēh,
 apan pējah rākşasa wīra tan malah,
 śīrṇna ñ* taman sy-Akşa nahan huwus pējah,
 bhraşṭātunu ñ rājya wiśīrṇna yāgēsēh.

*D. c. ABCEK śīrṇna taman. d. D bhraşṭātunū.

'Your great asceticism has disappeared, and because of that many demon-heroes have fallen in the battle-field. The pleasure-garden was destroyed, Akşa killed in action, the entire city completely devastated by fire.

73. Mwañ tañ jayātah rikanañ musuh madoh,
 apat kalah* dé ni musuhta yāparö,
 rāgādi yāgōn lagi mañlagé kita,
 ḍda tan pamañpañ juga hīna tar walēs.

*ADE. b. A musu ta. BCK apan. BC kalah. K talah. d. D tan ya mañpañ.

'Anyway, you could not win over your enemies from without, as you are already defeated by your enemies from within. *Rāga* (passion) etc. is attacking you and you do not give any resistance, you are weak and cannot counter [the assaults].

XIII

74. Lawan sawargganta kabèh wimūḍa ya,
makāmbèk-āmbèk nya parānmukèñ aji,
taman wiwékèñ naya wèt nya wèn kala,
tātan panon rāt abhimāna kéwala.

b. ACDE parañmuké. B. parañmuké kita. c. B wiwékāñ.

‘Besides, all your allies are foolish, they are foes in disguise. They do not care about *naya*, as they are indeed evil. They have no regard for the world, they are just hostile.

75. Bālī ya mitranta anuñ huwus pējah,
Sugrīwa yékā* mahurip malih pwa ya,
musuhta makwèh wihikan ta yèn naya,
matañ nya bhaktika ri sañ Raghūttama.

*ACDE. b. BK yéka. d. B bhaktika. Rāgūttama.

‘Bālī, your friend is dead. Sugrīwa is alive but has left you. Your enemies increase and they are conversant with the *naya*. Therefore you should submit to Raghūttama.

76. Sirāta mitrānta taman sasambhawa,
apan paḍa krodha paḍāñhiḍēp lara,
sirālarāpan [n] inalap priyā nira,
kitālarān śirṇna balanta dé nira.

a. ABCDE asambhawa. c. B inala.

‘You think it is impossible to make friends with him, because both of you are equally furious with each other. He is angry because you kidnapped his wife, and you [are mad], because your troops have been destroyed by him.

77. Pahuntu lāwan wēsi yan paḍāpanasa*,
rikān paḍapēs nya tinon ta yātēmu,
nahan paḍantat paḍa pañhiḍēp lara,
yadin samitrā kita kārwa māsiha.

*BCD. a. A pahunta. AEK paḍākasa. c. ABCDE tan.

‘Steel and iron, when they are hot are soft and it is possible to combine them. You both are equally in grief [like hot steel and iron], but if you make friends with him [it is possible that] you will become his closest friend.

XIII

78. Ikā gēlēn san Raghuputra yāpuya,
murub ya dé niñ bala wānarāñina,
ikopaśāmanta ya tānkēna wwaya,
dumèh gēlēn māryya murub rikañ hati.

‘The anger of Raghuputra is like fire, it is flaming up fanned by the wind which is the monkey-host, your forbearance will be the water which will put an end to the burning anger in his heart.

79. Lawan sēdētāt malaga lawan sira,
agōñ ta bhāgyanta hiḍēpku yat pulih,
apan mahāśakti widagdha riñ naya,
lēwih ta wèh riñ [ñ] anurāga riñ jagat.
b. ABCDE yan.

‘Further, if you do not fight him in battle, your good fortune will return and increase, because of your great power and skill in policy and your great regard for other people.

80. Apan lēwihtèn bala kośa pañhaḍa,
makin kitāñembaha haywa mañlawan,
apan yadin sora taman tēmu ñ phala,
kita pwa sor kośa balanta ya kṣaya.
b. BD mañkin. d. ABD yā.

‘If you think you have more troops and resources, it is better that you submit, not resist, because if you win you do not gain anything. The more so, as [at this moment] you have less resources and less troops.

81. Yapwan kitā* byakta jayā rikañ raṇa,
matañ nya haywāta mañiṣṭi mapraña,
apan [n] ikañ wwañ gumawé kasañsayan,
suka nya miñgat lara yāpuluñ riya.

* B. a. ACDEK kita. b. A mañisti yāpraña ya. BE mañiṣṭi yāpraña. CD mañiṣṭi yāpraja.

‘If you are convinced that you will win the war, that is all the more reason that you do not go to war, because one who brings sufferings to others will lose his good fortune and misfortune will envelop him.

XIII

82. Nahan tinon sañ prabhu yar gawé n gawé,
 byaya nya méman tuwi duryyaśériya,
 sukāwasāna nya phala nya utama,
 nahan ya pinrih ginawé nirañ prabhu.
 a. B tan ton.

‘These should be known to the king in the wake of action, that he considers the cost and the indignity that come out of it. The king should only aim for a happy ending to an action which will give an excellent result.

83. Kita pwa yāniṣṭi makāryya mapraña,
 kṣayanta makwèh tuwi lābha durlabha,
 lawan tēmuntèn awasāna tan hana,
 matañ nya yogyāt praṇatān panēmbaha.

‘However you wish to make war, though there are so many disadvantages and what could be obtained from it is just a disaster. At the end there will be nothing for you. Therefore it is best that you submit respectfully.

84. Anakta mitranta balanta yan pējah,
 prabhāwa sañ Rāma dumèh nya tan kalèn,
 Sugrīwa mitranta umūr maré sira,
 tan dadya tékan maluyomaré kita.
 c. BCD humūr. d. CD maluyāmaré. BE tékān maluyāmaré.

‘If your son, your friends, your attendants will be killed, it would be brought about by the might of Rāma, no other reason whatsoever. Your friend Sugrīwa has left you and has gone to his side. He will never return to you.

85. Nihan dumèh ya praṇatā manēmbaha,
 kasajjanan yāta tinūt nda tan kalèn,
 swajāti sañ sādhu tēlas winèh hayu,
 lanāgawé pratyupakara riñ mawèh.
 b. ABCDE yā tinutan. c. CD winèh ayu. d. ABCD hawèh.

‘That is why it is better that you submit. You must follow the path of goodness, there is no other way. The nature of a good man, who has been paid a good turn, is that he will repay the benefactor in the same way.

XIII

86. Lawan [n] ikañ wānara wīra dhīra ya,
 tatar hanātah malihomaré kita,
 agōñ asih nyé sira sañ Raghūttama,
 mahōm kabèh mo dadahèn raṇāṅgaṇa.
 a. B yā. b. A tanānātah maliha homaré. CDE tatan. c. B nyéri sirañ.
 d. D ḍadahèn.

‘Further the monkey-heroes are very loyal, there will be no one who will come to your side. They love Raghūttama very much. They have pledged and they are prepared to die in the battle-field [for Rāma].

87. Mañik lawan māś wēḍihan malit kunañ,
 pawèha riñ wānara tan parā ya,
 ta mūlya tañ mūlya kabèh tēkériya,
 ñhiñ wwa-wwahan yar kaharēp nya tan wanèh.
 a. ABCDE kunèñ. c. D tēkèñ. d. ABCDE yā.

‘You cannot give jewels, gold or pretty clothes to monkeys [to bribe them]. All the valuables have no value to them, what they want is only fruit, nothing else.

88. Yapwan [n] ikāñ Aṅgada liñta ya prihèn,
 pètèn marā ñké kirimènta māś mañik,
 tathāpi tan dadya atah maré kita,
 apan mahāsādhu sudhīra buddhimān.
 b. ABE kirimanta.

‘If you want to try for example to attract Aṅgada to your side by sending him gold and jewellery, he will never come to you, because he is a very good man, loyal and wise.

89. Mwañ tak manon śakti rikèn jagat kabèh,
 anuñ sayogyā śaraṇānta riñ raṇa,
 haywā lēwih sañka ri sañ Raghūttama,
 paḍa nirātah tuwi tat pamañguha.
 a. ADE tan. B rikañ. c. B Rāghūttama. d. A tatar. B paḍa nirā towi tatar. CD
 nirār towi tatar. E. towi tar.

‘Besides I cannot see a single powerful person in the whole world who could become your defender in battle. Let alone one who is mightier than Raghūttama even his equal cannot be found.

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90. Sakwèh nirañ déwata yukti āśrayan,
ri nūni kānyānumanèn jagat kita,
tapwan hanāsihta musuhta tañ sarāt,
ndi tāt amèta ñ śaraṇānuñ āsiha.
a. CDE āśrayan.

‘You can turn for protection to the deities, if in the past you showed compassion for the world. But you did not have any mercy towards your enemies in the whole world. Where could you find an affectionate protector?’

91. Yapwan bhaṭārésvara linta āśrayan,
tathāpi tan māsiha riñ wwañ uddhata,
apan sukā sañ śubhaśila don ira,
tatan [n] asiñ wwañ pwa kināsihan nira.
a. BE asihan. CD āśrayan.

‘If you want to ask shelter for example to god Īśwara, but he does not like a wicked man. On the other hand he loves a man with good character, he does not love everybody.’

92. Iké ri Lēnkā atidurgga durggama,
samudra gambhīra gunuñ pagēr nira,
kabwat nikān mañkana tan ya pañhaḍa,
ta durgga dé sañ [ñ] abhimāna mānasa.
a. ABCDE ikā. b. BCE nikā. D magōñ nika. d. A mānasā. D tan.

‘This city of Lēnkā is inaccessible and impassable. The ocean [around it] is deep, and mountains are surrounding it. Even so you must not be convinced [that you could hold the city], because nothing is impossible for those lion-hearted people.’

93. Sankēp kitèn sañjata kośa wāhana,
wadwā nirañ Rāghawa tan pasañjata,
kabwat nikān tan hana ñ āyudhériya,
sañkep nikān mañkana kapwa sāyudha.
b. A Rāghawā. E nira. c. A nika tan. d. ABCDE rikān.

‘You are well-equipped with arms, vehicles and resources. And the troops of Rāghawa have no weapons. Even though they seem not to have weapons, they are in fact well-equipped with all kinds of weapons.’

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94. Asiñ mawit [t] ayudha yan tēkēn raṇa,
 tahēn magōñ mwañ watu parwwatottama,
 yan tan hana ñ parwwata lēn śilātala,
 kukū nya huntu nya pakāyudhēriya*.

*ABCDE. a. A raṇā. ABDE yāyudha. C. ya yudha. b. BE parbwatottama.
 c. ABCDE parbwata. C nilātala. d. K paḍāyudhēriya.

‘When they come at the battlefield, everything found there can be used as weapons by them. A large tree, [or] a rock as big as a hill. If there are no rocks and flat stones, they can use their nails and their teeth as weapons.

95. Tatan hanātah gamana nya durbbala,
 añhiñ balantékana liñku durbbala,
 matañ nya tan lēna lanākēnā huwus,
 manēmbahātah ri bhaṭāra Rāghawa.
 b. E durbbalā.

‘In no way could they come into trouble. On the other hand your troops, I say, are in trouble. Therefore submit and pay tribute to Rāghawa as soon as possible, as there is no other way.

96. Ņhulun [n] umēngēp humēñēñ manañguhi,
 tatan sumañkā ri widagdha ni ñhulun,
 trēṣṇérikañ bhoga taman warēg suka,
 na hétu niñ mūḍa wēnañ manañguhi.

‘I pretend to do nothing but to give advice, not because I think I am wise and clever, but because I am attached to enjoyment, I am not satiated yet with pleasure. That is why this fool dares to give advice’.

97. Nahan tañguh nira sañ Wibhīṣaṇa,
 kumonakēn sañ Raghuputra sēmbahēn,
 sakrodha tāmbēk nira sañ Daśānana,
 tatar sahur héwa ri sañ Wibhīṣaṇa.

Thus was the advice of Wibhīṣaṇa, pleading for submission to Raghuputra. Daśānana became angry. He did not reply as he was furious with Wibhīṣaṇa.

CATURDAŚAMAS SARGGAH

CHAPTER XIV

1. Tat kāla yar kahēñēñan ta sirañ Daśāsyā,
mojar ta tañ kaki ñaran nira sañ Sumālī,
wruh riñ wiwéka kaki riñ [ñ] ibu buddhimānta,
sañké ryyasih nira sagorawa yar patañguh.
b. A Sumālī.

When Daśāsyā kept silent, his grandfather Sumālī by name, took the word. He was a grandfather on his mother's side, very wise and experienced in politics. It was out of love that he admonished [Rāwaṇa] respectfully.

2. Hé Rāwaṇātīśaya yogya wuwus nyarinta,
tat* sañśayan pituhu haywa wihañ** hatinta,
apan sēḍēñ kita mituhwa lanā hayunta,
yapwat wihañ niyata yan pralayā sa-Lēñkā.

*ABDE. **ABCDE. a. B wuwus harinta. b. CK tan. K hirañ. d. ABCDE yapwan. pralayé.

'O Rāwaṇa, how excellent is the speech of your younger brother. Have no doubt, follow his advice, do not be stubborn. Because if you follow his advice, your good fortune will remain forever, but if you are unwilling to do so certainly Lēñkā will be ruined.

3. Nyānuñ dumèh aku mituhwa ujar nyarinta,
sañ Rāmadéwa sira mānuṣa tuñga-tuñgal,
lañkap jugāyudha nirēñ raṇa tar wanèhan,
kapwāpa yan kapalupuy pwa balanta ñūni.

'This is the reason why I [urge you to] follow the advice of your younger brother. Rāmadéwa is a human being, a mortal, all alone, and his weapon in combat is only his bow and arrows, nothing else. Yet how could it be that your troops were annihilated before.

4. Wwaliñku* yan duga-dugāta taman pamāyā,
mwañ tan wruhāpraña rikañ gaganāntarāla,
tātan kabèhana ri sañ nrēpaputra Rāma,
wèt niñ suśakti** nira hétu nikān wiśīrṇa.

*AC. **ABDE. a. BCEK oliñku. b. B rikāñ. D apraṇa. c. ABE kabèh hana sirañ. D kabèh hana. d. C wèt ni suśakti. K katēn pwa śakti.

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‘Frankly I believe that Rāma did not put a spell [on the demons] and that he could not fight in the air, he has no knowledge of these things. It was due to his great power that the demons were destroyed.

5. Ndan sañsayankwi rasikāpi upāya niñ hyañ,
mwañ sañ watěk rēši kabèh magawé upāya,
wvañ śaktimānta ginawé nira kāraṇā niñ,
Lēnkāpura pralaya rākṣasa tan paśésā.

‘Then I suspect him of being the instrument of the deities and sages. They created a mortal, a powerful human being, as a means to destroy the city of Lēnkā together with the entire demon-race.

- Mwañ dé bhaṭāra magawé naya sūkṣma mēwēh,
wvañ lwir nya wānara bala nya apūrwwa riñ rāt,
yapwan lagāna rasikā yadiyan tēkā nké,
byaktān pējah kita matañ nya tanēmbahātah.

‘And the trick the deities are setting up is very subtle and mysterious. It is in the form of a human being with an army of monkeys. There has been nothing in the world like this before. If you fight him when he comes here, you will surely be slain. Therefore pay him tribute!

7. Akwèh asambhawa huwus rinēñö pwa nūni,
tan yogya kāraṇa nikañ pati yomatīya,
śatru hyañ Indra karēñö ta si Wrētra nāma,
yékāñ apūrwwa umatī ya wērēh nikañ wwai.
a. BCDE masambhawa. c. ABCD Wrētra. d. D yékā.

‘There have happened many miracles before. Something that in no way could kill [somebody] turned out to be lethal. You have heard about the enemy of Indra, Wrētra by name. His death was caused by froth on water, which had no precedent in the past.

8. Pinrih binajra tamatar kawēnañ akampya,
sakwèh niñ āyudha tēñuh tēka iriyya śīrṇṇa,
sinyañ ya madyusa ri madhya nikañ samudra,
dé sañ hyañ Indra kapisan ya tinampēkan wwai.

‘He was struck by thunder, but he did not move a muscle and he was not killed. Every weapon was destroyed on impact with his body. He was challenged to fight in the ocean by god Indra, and he was killed by water splashed [on him] by Indra.

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9. Nā tañ Hiraṇyakaśipuḥ taya moli iriyya,
śakti nya tan papaḍa śirṇna asiñ musuh nya,
saṅkéryyanugraha Bhaṭāra dumèh nya śakti,
tan mātya riñ rahina riñ wēni liñ Bhaṭāra.
a. D iryyā. c. ABCDE śaktya.

‘Likewise with the unmatched Hiraṇyakaśipu. He had no equal in power and all his enemies were slain by him. By virtue of a boon from the Supreme Deity he became so powerful, also he could not be killed either at day or night-time.

10. Tan déwa dānawa anuñ wēnañomatī ya,
tan yakṣa rākṣasa piśāca manuṣya tiryyak,
sakwèh niñ āyudha taman pañapéka iriyya,
nā liñ bhaṭāra Paraméśwara nugrahé ya.

‘Further, the Supreme Deity decreed that no deity, demon, *yakṣa*, titan, imp, human being and animal could kill him. No weapon could hurt him. That was the boon of Paraméśwara.

11. Sāmpun winèh ta ya warātīśayéka riñ rāt.
darppāwērō ya wiparīta taman panolih,
tan déwa tan rēṣi tēlas karuhun tikañ wwañ,
bhraṣṭānanā sahana niñ bhuvanāṇḍa dé nya.
c. D ikañ. d. B bhuvanāṇḍa.

‘After he received this power, he turned savagely against the world. He was haughty, drunk beyond reason and heartless. No deity, no sage, and above all, no human being was spared by him. All the world was devastated and laid waste.

12. Tapwan hanāta gamanā nya tumoliha ñ rāt,
glāna ñ* watèk rēṣi lawan surasiddhasaṅgha,
kapwāsamūha umēgil ri bhaṭāra Wiṣṇu,
āpan sirékana surākṣa rumākṣa riñ rāt.
*BE. b. AC DK glāna watèk.

‘There was no way to save the world. The multitude of sages, deities and *siddhas* were at their wit’s end. They came together and took refuge with god Wiṣṇu, because he is the guardian and protector of the world.

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13. Māsih Bhaṭāra winēgil magawé ta māyā,
 wwañ lwir nyawak nira ikañ muka siñharūpa,
 krūrékanañ kuku ya bajra paḍa nya tīkṣṇa,
 māyā bhaṭāra Narasiñha ñaran nirèñ rāt.
 a. A māya.

‘God Wiṣṇu had pity on the refugees and he created an illusory being. Half his body was human, and the upper half was a lion’s. His nails were terrible, as hard as steel and as sharp as a blade. That illusory being was called Narasiñha by the world.

14. Kyātīñ sarāt sira matī kala daitya mūrka,
 śīrṇa ñ Hiranyakaśipuh binēlah ḍaḍa nya,
 atyanta kas nya wēsi tulya nikā awak nya,
 ndā tan pasāra tinēwēk nira riñ nakāgra.
 d. B pasara. C paśāra tinuwēk. D paśāra tinēwēk.

‘He was renowned for having killed all the brutal wicked demons. Hiranyakaśipu was slain, his breast torn open. Though his body was as hard as iron, yet without difficulty it was torn apart by the nails [of Narasiñha].

15. Nāhan asambhawa anuñ rinēñö ya nūni,
 tan yogya kāraṇa nikañ pati yomatī ya,
 nāhan dumēh aku makona atah prayatnā,
 riñ śatru yadyapin asora titih nya towi.
 a. ABCDE masambhawa.

‘These are the miracles that happened in the past. Something that in no way could kill turned a killer. That is why I urge you to be careful in regard to the enemy, however weak he seems to be.

16. Lāwan* hiḍēpku kita arddha masor titihta,
 āpan pramāda rikanañ naya nirwiwēka,
 ékānta wigraha anuñ ginēgö ya dēnta,
 ṣaḍguṇa yogya ya gēgön tuwi tad gēgö ya.
 *B. a. ACDEK lawan. d. ABDE ṣaḍgoṇya. ABCDE tīr. D yat.

‘And I think your position is very much weaker [than that of the enemy], because you are careless, indifferent in regard to *naya* (policy). You are an expert in only one thing, to cause quarrels. You neglect to perform *ṣaḍguṇa*, which you should perform.

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17. Mwañ tat hiḍep guṇa nikāñ anurāga riñ* rāt,
 solahta sāhasa sasar tan anūt i yukti,
 sañ [ñ] Āryya sādhu sasiwin sira śatrū dēnta,
 maryyāda sañ sujana sajjana tad-gawé ya.
 *ABE. a. ABCDE tan. CDK niñ. d. ABCDE tar.

‘And you do not have regard (*anurāga*) for other people. All that you have done is savageness, you have deviated from the path of goodness and never adhere to the truth. You regard as enemies noble and good people to whom you are supposed to pay your reverence. You do not follow the example given by the conduct of good and noble people.

18. Nāhan kasorta* ya matañ nya manēmbahātah,
 sojar nyarinta pituhun apatan** salah ya,
 āpan ya hétu ni hayunta hiḍepku tan lèn,
 bhaktyanta kéwala ri sañ nrēpaputra Rāma.

*A. **ABE. a. A nahan kasorta ya. b. CDK āpan tan. d. ABCDE bhaktyāta.

‘That is why you are inferior to Rāma. Therefore pay your tribute. Follow the advice of your younger brother, because it is not wrong. [Because] it seems to me that it is the only way to save your good fortune. Declare your devotion to prince Rāma.’

19. Nā liñ nirañ kaki kakinkiñan amrih ojar,
 sañkā ryyasih nira mapinta-kasih matañguh,
 sañ Rāwaṇātisaya māna manah nirākas,
 tātar lēgō sapinatih tuwi tar patih ya.
 b. B yyasih.

These were the words of his grandfather, out of fear, trying to give advice. It was because of his love [towards Rāwaṇa] that he made the plea and gave advice. Rāwaṇa[’s heart] however was very stubborn and presumptuous. He did not want to obey people worthy of being obeyed.

20. Kāla sañ kaki sēḍēñ mawara-warrah,
 Kumbhakarṇṇa sira jāgra ya rumēñö,
 dé nikāñ ujar-ujar pasili-silih,
 śighra yar pawuñu arddha warurutēñ.

When his grandfather was giving his admonishment, Kumbhakarṇṇa woke up, and on hearing the conversation quickly became attentive, though still very sleepy.

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21. Wruh siré naya nikāñ inulih-ulih,
 sāri-sāri niñ ujar ininēt-inēt,
 buddhipūrwwaka huwus mañañēn-añēn,
 yar sahur kadi gērēh swara matērēh.

He knew that they talked about *naya*. He remembered the essence of the discussion. After meditating [on the subject] for a while, he spoke with a thundering voice.

22. Hé Daśānana salah naya winuwus, tā guṇa nya apa tan hana pituhun,
 wèt i māna ni hatinta ya matēguh, sañ widagdha mawarah sira sinalah.
 ‘Hey Daśānana! It is wrong to ask for discussion about *naya*. It is useless, because you will never listen to it. The reason is your stubborn presumption. Even when an expert is speaking, it is wrong to you [what he says].

23. Sañ Wibhīṣaṇa wicakṣaṇa riñ aji, yukti tékana wuwus nira pituhun,
 ndan hatinta abhimāna juga wihañ, tar hiḍēp rasa nikañ naya pawarah.
 d. BCD raṣa.

‘Wibhīṣaṇa is outstanding in his knowledge of the scriptures. His advice is good, follow it! But [I think] your heart is stubborn and presumptuous, and does not conceive the significance of the *naya* discussed.

24. Bhāskarogra tuwi dadya sira matīs,
 hyañ śaśāñka tuwi dadya mapanasa,
 ndan kitān winuwusan pi sakapisan,
 tan hanāta gamananta mamatiha.
 a. B turwi. CE matis. b. B mapanasā.

‘Even the hot sun can be told to be cool, even the moon can be told to be hot. But there is no chance that you will listen to good advice though given time [and again].

25. Jāti niñ prabhu puwih hana ri kita,
 dhīra tātan aharēp wara-warahēn,
 sañ Wibhīṣaṇa wēnañ sira mawarah,
 wruh sirékana dumèh ya majar-ajar.

‘However, you have the qualities of a king, that is steadfastness, and does not want to be advised [to do anything]. But Wibhīṣaṇa has the right to give advice. He knows what he is talking about. That is why he earns the right [to give advice].

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26. Dharmma niñ prakrēti séwaka tinañan,
 dé nirañ prabhu rikañ naya winaya,
 wèt nyasih nira ri sañ siniwi kunēñ,
 donya tan hana wanèh hita satata.
 a. C tinanan.

‘The obligation and the duty of one who serves, when asked by the king about *naya* and *winaya* (policy and its application), [is to give advice] out of love for his master, with the single purpose to achieve wellbeing for all times.

27. Mwañ widagdha kita riñ rahayu danū,
 yukti tékana ujar nira ri kita,
 ndā mēné mari guṇajña kita wihañ,
 tan rēsēp rasa nikāñ ujar i kita.
 d. B raṣa.

‘And you yourself had experience in performing good deeds in the past. It is true what is said about you. But now you are not virtuous anymore and you are stubborn. You cannot conceive the essence of advice given to you.

28. Sañśayāku ri [y] ulahta lagi salah, krūra kéwala taman hana tinahā,
 ndān awās ya* maphalā hala ri kita, tan dadīnalañ-alañ pati ya tēkā.
 *B. c. ACDE awāśya. K awāśya.

‘I suspect that you have done something wrong again. You are always so atrocious, without regard to anything or anyone. Then it will end in bad result for you, inevitably death will come.

29. Pāmbēkanta karēñō lagi inupēt,
 sāhasēñ sakaharēp taya katakut,
 sakta riñ pañan inum jēñek iñ inak,
 grāmya-bhoga ya manamtam iri tamah.

‘I hear that your conduct is loathsome, atrocious to everyone without regard to anyone. You are fond of food and drink, absorbed in luxury. Sensual pleasures develop bewilderment (*tamah*).

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30. Saprakāra niñ ulah kinatakutan,
mwañ sarūpa nikanan magaway ilik,
yéka nitya ginawé tinuhagaña,
byakta yan pamuharāñ phala mahala.
d. B mahāla.

‘Everything that creates fear, and germinates hate, you do all the time. It is clear that it will bring about repercussion.

31. Wruh ñhulun lara tēkā ri kita huwus,
nda ta kantuna rikañ kṣaṇa ri kita,
daitya dānawa asiñ musuh umarā,
nyā ñhulun pējaha riñ raña dadaha.
b. BC nda tan. E ndā tak [k] antuna.

‘I see already misfortune coming to you. And all the demons, titans etc. will not be separated from you. Whenever there comes an enemy, even I will be killed and fall in battle.

32. Tā kasañśaya huwus manēmu suka,
yajña puñya tapa kapwa ya gawayēn*,
tuṣṭi séṣṭi humaḍañ taya kakurañ,
mātya riñ raña nahan suka kawēkas.
*ABCDE. b. K gawayan. d. BCDE katēwas.

‘I do not worry, because I have enjoyed happiness, I have done penance and made offerings. I am satisfied, because everything I wished has been provided fully. To die in combat is the ultimate happiness.

33. Haywa tañ naya hinōm pinakagawé,
āpa tan tahu manīti dañu-dañu,
śakti sāhasa lanā ya mapakēna,
mañkanāta kita riñ Raghutanaya.

‘Do not discuss *naya*, it gives only trouble, because you have never listened to guidance since former times. You resort to brutal force, as always. Do likewise in regard to Raghutanaya.’

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34. Nā ta liñ nira ri sañ Daśawadana,
Kumbhakarṇṇa maturū ta sira muwah,
sañ Wibhīṣaṇa muwah sira mawuwus,
durnimitta ya tinon ira mahala.
d. C durnimitta.

Thus he said to Daśawadana. Kumbhakarṇṇa went to sleep again. Wibhī-
ṣaṇa spoke again, as he saw bad omens.

35. Hé Daśāśya niyata ñ patl ya tēkā,
kādbhutāñ aśubhacihna wahu-wahu,
nyāñ lēbū umibēk in pura sumaput,
tan pakāraṇa āmogha juga mēlēk.

‘O, Daśāśya. Without doubt death will come. There have recently been
amazing bad omens. Dust was filling up the sky and covering the whole
city. There was no reason, but still suddenly it came.

36. Bāyubajra kadi bajra ya biṣama,
ghūrṇṇitēñ nagara ghora ya gumuruh,
mwañ manuk muni humuñ kadi manañis,
lèn kidañ masasaran masuk i [y] umah.

‘Thunderstorms came like dangerous *bajras*, rumbling and roaring through
the city. The birds uttered cries, which sounded like lamentation while
fluttering around and entering the houses.

37. Mwañ bhaṭāra Rawi rodra makalañan,
kālamrētyu juga yan [n] umiñēt-inēt,
mañkanékana sēñö nira makuniñ,
tan sinañśaya ikañ mahala* danū.
*ABCDE. d. K ikēñ ahala.

‘The Sun (god) had terrifying rings [around him], which when looked at
intensely, resembled *kālamrētyu* (doomsday). The rays [of the sun] were
yellow. Since former times these had been regarded as bad omens.

38. Lèn hanārddha maputih makuliliñan,
ñkā ri wimba nira bhīṣaṇa ya mabāñ,
yan katon kadi ta siñha wahu mētu,
kéśarā nira sēñö nika* kumēlab.
*ABE. d. C nikā. DK nira.

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'Then there was a pure white ring around the sun-disc which was blood red. It looked like a lion just coming out, the manes were the brilliant rays.

39. Mwañ Wrēhaspati katon rahina tuwi,
néka handaru rurū juga tumibā,
bhūmi kampita tibā nya ya kumētēr,
yan kētug kadi matag pralaya tēkā.

'The star Wrēhaspati (Jupiter) was visible at daytime, all kinds of fire-balls fell down, the earth trembled on the impact. Its explosion was like an indication of the arrival of doom.

40. Kwèh piśāca mañigël kagiri-giri, matri ya prakāṣa sāhasa umasö,
krora* tātan atakut ri kita mēné, cihna niñ pati tēkā ri kita huwus.

*AB. c. CEK krośa. D tan tañ atakut.

'Many imps were dancing in an awe-inspiring way. There were noisy and moved forward monstrously while shouting aloud. They were wild, they were no longer afraid of you. It is the omen that death will come upon you very soon.

41. Lēmbu lēmbita susu nya ya makēḍik,
yan pinöh mētu wiwarṇna ya mahañi,
hyañ [ñ] apuy tuwi wikāra sira mēné,
tan dilah tinahēnan tamala-malah.

'The cow's udders were flabby and gave little milk. If they were milked, the milk was colourless and it smelled. The fire is also different now, it does not flare up though much firewood is thrown into it.

42. Lèn kukus nikanāñ ahuti mahalé, yan wēlēk matēmahan sēmut apupul,
rambut iñ hulu wanèh umilu mēlēk, byakta yan pati phalā nikana kabèh.
a. BDE āhuti.

'The smoke of the offerings fire looks ugly, if it smokes, the smoke turns into ants sticking together like dogs. The hair on the head turns also into smoke. All of them foretell death.

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43. Śānti kāñēn-añēnēn pañupaśamā, haywa tan wawarēñö lara humadañ,
 kwèh ariṣṭa atikaṣṭa kattakut, yapwa tan upaśaman pati biṣama.
 a. ABDE pañapaśama. B śākti.

‘We have to recite appeasement formulas to pray [to God] for forgiveness. Do not be indifferent about the forthcoming mishap. There are many horrifying and bad misfortunes approaching. If we do not make appeasement offerings, dreadful death is imminent.

44. Haywa tañ hati wihañ hita pituhun, mèwēha ñ mawarahēñ hayu ri kita,
 séwakātiśaya riñ kaba-kaba ya, kéwalāñuguñ-uguñ prabhu juga ya.
 c. B sawékātiśaya.

‘Do not be stubborn, listen to good advice. Pay attention to those giving you good counsel. Your attendants are very thoughtless, they only spoil the king.

45. Tan hanoṣadha wanèh pañupaśama,
 ñhiñ manēmbaha ri sañ Raghutanaya,
 Maithilī sira wawan waluyakēna,
 yéka śāntika sahasra paḍa nikā.
 a. ABD pañupaśamā. C pañupasama. b. B Ragutama. d. C śahaśra.

‘There is no remedy, other than appeasement-offerings, other than submission to Raghutanaya. Bring back Maithilī, she is equal to one thousand appeasement-offerings.

46. Tan kitékana kakiñkiña pējaha,
 riñ rañāñgaña apan warēg in inak,
 sañ krētārtha paripūrṇa krētayaśa,
 lābha liñ nira rikañ mati malaga.
 a. B kakiñkiñan. d. B ri sañ.

‘You do not need to care whether you will fall in battle, because you have enjoyed enough pleasures. For those who have done their duty and have built up perfect merits, the only achievement left is to fall in battle.

47. Sañhulun kunañ anuñ pinakahulun,
 tan warēg suka sēḍēñ maharēp inak,
 yukti tékana hiḍēp nya anumanan,
 bhaktya liñ nya ri sirañ Raghutanaya.
 a. BCE kumēñ.

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‘But I am only a servant, I am not satiated yet with pleasures. I am still longing for them. Truly grant me your approval, submit yourself to Raghutanaya.’

48. Sañ Wibhīṣaṇa huwus nira mawuwus,
krodha sañ Daśamuka jwalita murub,
bhīṣaṇékana wulat nira mawēlū,
kampitékana kumis nira kumēdut.

When Wibhīṣaṇa finished his speech, Daśamukha was flaming with fury. His eyes were round and awe-inspiring, his mustache was quivering.

49. Mañkana ñ bhru kuṭi lèn rahi marēṇu,
téja niñ muka mabāñ kadi tinēpak,
ambėkan nira mahos hati mapanas,
krūra tékana sahur nira magalak.

So his brows knit and his face was in rage, shining red as if being slapped, his breathing was heavy. His hot temper soared, rude and harsh was his answer:

50. Ai Wibhīṣaṇa milag pwa yu laku mūr,
durnimitta sawuwusmu ya mahala,
Rāghawāmēnaña Rāwaṇa alaha,
hāh asambhawa dahat puliha tuwi.
b. B durnimatta. d. ABCDE masambhawa.

‘Hey Wibhīṣaṇa, get out! Beat it! Your words are bad and ill-motivated. Rāghawa will win, Rāwaṇa will loose. Ah! That is absurd, even if [Rāma] were able to double his might.

51. Ron ikañ kayu makiñ ya kumēlēma,
riñ tasik watu kumambaña maliha,
wway manunwana apuy mamaḍēmana,
yan kadi pwa ya rikā aku n alaha.
d. B dadi.

‘If it happens that a dry leaf could sink and stone could float on the water of the sea, or water could burn and fire could extinguish [something burning], then I will be defeated.

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52. Hāh Wibhīṣaṇa bali pwa ya piwarah*,
 ñhiñ mēné wruh i hati nyu ya kuṭila,
 drohakātīśaya duṣṭa ya ta karih,
 ndan mēné kawētu ñūni ya winuni.
 *D. a. ABCEK piwaras. b. ABCDE nya.

‘Ah, Wibhīṣaṇa, you think you can give me advice, but now I know that your mind is base, treacherous and extremely deceitful. Just now that which was hidden in the past has been revealed.

53. Riñ danū hana musuh kinira-kira, tan pisan-pisana tan milu malaga,
 ndan walinku kawikuñ juga ginēgö, tākarih druhakan ĩca kanaraka.

‘In the past if we planned [to invade the enemy], not only once [but many times] you did not want to come along. Then I thought, that you were a conscientious objector based on religious principles. Now it proves [that you are] a damned debased traitor.

54. Mwañ dudū hati nikañ wiku adhama,
 bhoga-bhuṅga kaharēp nyu taya wanēh,
 tan sakahyuna nikañ tahu riñ aji,
 yapwa donmwapilēhēñ umari wiku.
 b. ABDE nya. d. C umari.

‘Furthermore a religious man, a *wiku*, does not crave of petty things, but what you want is nothing else but pleasure and enjoyment. You do not want to strive for knowledge. If that is what you want, it is better that you cease to be a *wiku* (sage).

55. Rākṣasa prakrēti śuddha ya wulana,
 nyañ Wbihīṣaṇa ya wuñkukana nikā,
 wandhuwargga ya banantēna maputih,
 ka pwa tulya talutih kala sumēlat.
 d. C sumēlab.

‘The nature of a *rākṣasa* (demon) is pure, like the moon, but Wibhīṣaṇa is the crooked one. All the members of the family are white and clean, but you are the dirty spot amongst them.

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56. Wwañ [ñ] apa ñwañ aharëp huluna juga,
kaśmalāñirañ-irañ maniwi-niwi,
bhaktya riñ musuh alah maharëp inak,
dhik lëhëñ mati manëmwa kanaraka.
c. B harah.

‘What kind of person am I that I should want to employ you, because you are so wicked. You put me to shame publicly and make a fool of me. You want to serve the enemy for the one reason that you like to enjoy things. Aah! It is better that you die and go to hell.

57. Hāh aḍā pira harëpmu n ahuripa, hīna mahyun umarëñ musuh adhama,
byakta kon ahuripamëgil iriya, yan hëñëñ wëñaña téka mahuripa.
b. B musu.

‘Ah! How strong is your desire to live, that you lower yourself to wish to serve the evil enemy. Clearly you might survive if you take refuge with him, but if you remain [here], could you stay alive?’

58. Kāla niñ nagara śirṇa ya matunu,
tuṣṭa cittamu sēḍëñ nya wahu murub,
ko dumëh adhama wānara luputa,
cihnamu druhaka nīca kala cëmër.

‘When the city was burnt to the ground you were delighted to see the flaming fire. You were the reason that the ape could escape. That is the proof that you are a debased, wicked and filthy traitor.’

59. Sañ Daśānana huwus mañuman-uman,
riñ palañka tumurun ta sira madëg,
mañkas-añkas umasö ta manudiñi,
mañdëdël muka ah-o karacapala.
d. ACD kalapacala. BE kalacapala.

When Daśānana finished his abuse, he stood up and descended from his throne. He moved forward furiously, pointing at Wibhīṣaṇa, he kicked him in the face. Ah! O! Violent buster!

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60. Sañ mahārdhika minañkana humēññ,
 citta niścāla wulat nira mamanis,
 buddhi śuddha malilañ taman agēlēñ,
 mwañ manah nira kadi sphaṭika mañik.

The noble wise man, though manhandled like that, kept his head. His mind was flawless, his expression remained calm. His consciousness remained clear and pure, he was not angry. His heart was firm like the crystal of a precious stone.

61. Jāti sañ sujana yar pinaribhawa, nirwikāra sira dhīra tar akumēl,
 tulya sāgara ikañ hati malilañ, tar kēñēñ gēlē-gēlēñ śuci satata.

The nature of a noble man when he is insulted, is that he remains composed and unworried. His mind is like the ocean, not polluted by filth, and remains pure forever.

62. Tar masora sira yar pamalēsana, maprañātēhēra towi tar alaha,
 ndān ikañ* brata magōñ ya ta ginēgō, śāntikā kinēkēsan pinakamañik.
 *D. b. B tar ahalah. c. ABCEK ika. d. B śāntikā.

He would not be defeated if he struck back, even if he had to face his enemy in combat he would not be beaten. But he adhered to his great vow, namely 'forbearance' which he kept in his heart as a jewel.

63. Wruh nirēñ winaya sajjana carita, yēka nitya pamasēh hati magēlēh,
 śānta satya sawuwus nira ya sadon, somya suswara sahur nira wēkasan.
 c. B śaṅṭa.

His knowledge of discipline and [examples] of the conduct of eminent people, was the purifier of his troubled heart. He intended to be always patient and honest in all his words. So at length he replied with friendly accent.

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64. Hé nāthālapana ñ gēlën pahalilañ wèhën wiśuddhā ñ manah,
 swasthā sañ prabhu haywa kéwala tumūt sojar nikañ wwañ wanèh,
 tan swañ yan pamituhwa tañguh apa tan moli pwa riñ dé kabèh,
 séṣintékana tūtakën pahatëguh buddhinta tan piṇḍaha.
 b. B swastha.

‘O, king, banish your anger, clear your fury from your mind, and keep it pure. May the king be well and prosperous. Follow the counsel of other people. It is worthless to listen to my advice, as it is not as good as all those others. Do as you wish, stick to your decision firmly and do not change your mind.

65. Lāwan* nwañ kadi sañhulun hana hulun mamrih ya mojar hita,
 ndan buddhinta ya karṇnaśūla rumëñö mèwèh kitān māpësa,
 योग्ययोग्या निकान् उजार तिनहिलान् दे सान् प्रबुध्नु पान् रेणो,
 अपान् धर्म्ममातुला नानान् निकारालप बुद्धिप्रसिद्धाहायु.
 *DE. a. ABCK lawan.

‘And people like me are only a servant who wants to say what is meant for the good, but you think it was unbearable to your ears and difficult to acknowledge [the well-meant intention]. Consider my words whether they were proper or improper to listen to, because it was like the scale of *dharmma* (religious Law). When [finally] the decision is taken, may it be perfectly suitable [for your purpose].

66. Lwir niñ wañ kadi sañhulun salah ikā riñ doṣa yan tan tinūt,
 kadyaṅgā nikanan̄ parārtha manuluñ wyādi n-pawèh oṣadha,
 tātān waidya sadoṣa yan tan ininum tamba nya pathyāpahit,
 nāhan lwir mami kam panañguhi atah tātān kënëñ duryyaśa.
 b. ABCDE pawèh oṣadhi. d. D kām.

People like me, are not to blame, when one does not listen to them. It is like the case of a philanthropist who wants to help a patient by giving him a medicine. The doctor is not to blame when the bitter but beneficent medicine is not taken [by the patient]. Likewise is my case, when I gave you counsel, I will not be condemned.

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67. Sakrodha pwa hatinta yat [t] inujaran tad wruh ri doniñ wuwus,
wèt niñ gön abhimāna sañ prabhu iké sojar nikañ wwañ wanèh,
ñwañ tan patya marān manohara kunañ yānuñ sinañguh këna,
ndak tontona wasāna sañ prabhu hëlēm mamwīta mūra ñhulun.
a. ABCDE yan. tag. c. BE satya.

‘Your heart gets cross when you are given counsel [though it seems that] you do not know the significance of it, by the reason that you have listened to the advice of these other people which makes your pride swell. I will not come to you as long as only flattering is good for you. I will wait and see what will happen to you in the future. I bid you goodbye.

68. Sañ hyañ śāstra mēné katon tuhu nirār ton ñwañ prayatnā tuhan,
wwañ wadwā nira mūrka rakwa ya ikān byaktān pamañguh hala,
kadyaṅgā nikanāñ wwañ amēñ-amēñan moñ mwañ [ñ] ulāgōñ biṣa,
yékañ kāwit-awit pamañguha ñ inak duhka nya yāgōñ tēmēn.
b. B na. c. B ulā lèn.

I see now the truth mentioned in the scriptures [that says] that one should beware of his attendants. One, whose attendants are wicked will surely plunge into trouble. It is like someone who plays with tigers and venomous snakes, once for a while he gets fun, but at the end the misery is enormous.

69. Lāwan yan syapa tāhañan syapa salah śīla* nya liñ sañ prabhu,
yan ñwañ bhrētya matañguh in prabhu kunañ yānuñ këñā riñ salah,
yan sañ bhūpati nirwiwéka capalēñ wadwā kunañ yāhayu,
sakwèh sañ mapatih sirékana anuñ prēṣṇān apan wruh kabèh.
*ABCD. a. EK śīla. b. ABCDE kunēñ. d. B prēṣṇā tapan.

‘Furthermore let the king say who is correct and who is wrong. If a servant gives advice to his master, is it the servant who should be punished [if the advice does not suit the king]? If the king is inconsiderate and very quick to aim his punches at his faithful attendants, [is that correct]? Ask all your ministers, because they all are experienced people.’

70. Nā liñ nirāñ* aryya Wibhīṣaṅān sahur,
sāmpun sirāmwiñ krama śīghra yar wētu,
madēg ta rowañ nira bhakti tan kasah,
tumūta sakwèh nira wèt nikāñ asih.

Thus was the reply of the noble Wibhīṣaṅa. He took his leave and went out immediately. His loyal friends stood up also, they did not want to be parted from him and wished to go with him, out of affection.

PAÑCADAŚAMAS SARGGAH

CHAPTER XV

1. Atha lumaku siromaliha saha bala,
Raghutanaya sirékana wēgilēn ira,
gaganatala hawan nira mibēr añalor,
prawara giri Mahéndra ya hinarēpakēn.
c. ACD hawān.

So he went away with his troops to take refuge with Raghutanaya. They went by air, flying to the north in the direction of the mountain of Mahéndra.

2. Tasik atiśaya bhīṣaṇa hinaliwatan,
tēka ri tēpi nikañ jaladhi sira huwus,
makaburēṇaṇ ikañ wray umulat i sira,
paḍa majaga waliñ nya Daśamukha tēka.
b. the lines from 2b-3d are missing in A.

They flew over the most dangerous ocean and arrived at [the other] side of the sea. The monkeys, on seeing them were in an uproar and became alert, as they thought that it was Daśamukha coming.

3. Pawanasuta sirékana wawañ umulat,
mañiñēt-inētakēn sira dadi matutur,
gumuyu sira manuṣuñ agirañ umasē,
hana rēṇa nira nūni ya kinatuturan.

Quickly Pawanasuta looked at him, and at closer look he recognised him. He smiled and stepped forward to meet him. He remembered his kindness from days gone by.

4. Prakrēti nira sañ āryya satata matutur,
ri guṇa nikana sañ sujana mañasihi,
makēḍika tuwi tan dadi ya kinalupan,
ñuni-ñuni yan agōñ hana ri hati sadā.
d. AE nira.

He remembered the conduct of the noble prince, also his virtue as a *pundit* who loved other people. He did not forget the [little] kindness he had received, let alone the big ones, they remained forever in his mind.

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5. Wwara mara rēṇa nūni ya hana ri sira,
giri sadrēśa hiḍēp nira riya sagunuṅ,
ya ikana kaharēp nira walēsēn ikā,
brata nikana saṅ āryya mamalēśa guṇa.
b. D raya. c. B sakarēp.

Formerly he felt that Wibhīṣaṇa had a liking for him, and he regarded it as a mark of affection as large as a mountain. He wanted to reward him [for this], as it is in the nature of a noble man to repay kindness rendered to him.

6. Pinalaku ṅ asihéki sira mawaraha,
umajarakēna bhakti rasikana tēka,
Pawanasuta kinon ta sira dadi masö,
tēka mawarah i saṅ Raghusuta wijaya.
d. B mawara.

He was asked to inform the victorious Raghusuta of his [Wibhīṣaṇa's] arrival to render his devotion. Pawanasuta on hearing the request went away to wait upon the prince.

7. Prawaraguṇa Wibhīṣaṇa ikana tēka,
huluna ri suku saṅ prabhu tan alaṅ-alaṅ,
sahuripana mahārddhika tuwi guṇawān,
nipuṇa riṅ aji śāstra wēnaṅa śaraṇa.

'The most outstanding Wibhīṣaṇa has come to render his service without reservation at the feet of my lord. It is certainly better to accept him as he is noble and virtuous, conversant in scriptures and formulas and may become a good ally.'

8. Nahan ikana wuwus niraṅ Anilasuta,
umajar-ajarakēn guṇagaṇa rasikā,
Raghusuta rumēñö guṇa nira ya magöñ,
kadi inalap ikaṅ hati maṅanumata.
a. C nikana.

Thus were the words of Anilasuta, expounding Wibhīṣaṇa's various virtues. On hearing the detailed information about his great virtues, Raghusuta agreed to accept him.

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9. Prakrēti guṇajña satata mapagēh, maṇasihi śaraṇāgata saphala siwin,
 musuh amalaku jīwita tuwi hinurip, tuhu-tuhu puruṣottama atikaruṇa.
 b. B śaraṇagata. d. B hati karuṇa.

He was always wise and unwavering in his principles to love and to give shelter to whoever might come to ask for it. Even an enemy who begs for his life will be saved. He was really an outstanding person who excelled in magnanimity.

10. Api tuwi sira sañ mamalaku śaraṇa,
 sari-sari nikanan guṇa hana ri sira,
 saphala sira rinakṣa wēnaṇa śarana,
 mamawa suka magōṇ ikana gati nira.

Moreover this one seeking refuge was a man of the highest integrity. It was better that he be granted his request and taken into his ranks, to bring great happiness. Thus was Rāma's intention.

11. Huwus inajarakēn ta sira dadi masö,
 praṇata ri suku sañ prawara Raghusuta,
 satama nira tēḍuh jaladhi mari humuñ,
 marahakēna panēmwa nira suka magōṇ.

As he was told [that his request for shelter had been granted] he moved forward [to pay tribute] respectfully at the feet of the hero Raghusuta. When he entered his presence, the ocean abated and was very calm, signifying that he would find great fortune.

12. Atha huwus apagēh tikana gati nira,
 in anumata sirān pamalaku śaraṇa,
 kadi ta tinitisan [n] amrēta hati nira,
 mahawan anēmu hōb ya paḍa nira suka.
 a. ABDE ikana. d. C ma-awan.

Thus, when his purpose was obtained and his request for refuge was granted, his heart was as if sprinkled with the nectar of immortality; as one on a journey had found shelter was the equal of his happy feelings.

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13. Nda tatita yar hana sirañ Wibhīṣaṇa,
mañañēn [n] añēn ta sira sañ Raghūttama,
atimèpu riñ hawana niñ [ñ] umēntasa,
ikanāñ upāya kadi tan kapaṅguha.

Let us leave Wibhīṣaṇa staying [with the monkeys]. Prince Raghūttama was pondering over a way to cross the ocean. He was very much troubled, as he seemed unable to find a solution.

14. Aputēk manah nira taman pasiñkaban,
manurun ta moha nira jāti niñ dadi,
ikanañ tasik kadi ta wighna yar hiḍēp,
pratibandha mañhalañi tan pawèh hawan.
c. ABCDE yāk. d. ABCD pratiwānda. B mañalāni hawān.

He was depressed as he saw no way out, and this gave rise to bewilderment which was inherent in him as a mortal. He regarded the ocean as an obstacle, an obstruction that barred his way [to Lēñkā].

15. Tuhu śabda sañ prawara wrēddha pañḍita,
ikanañ [ñ] unēñ lawan asih mawèh ilik,
Raghuputra monēñ añañēn-[n] añēñ priyā,
agēlēñ siren tasik apan ya wādhaka.
d. BE wādhakā.

The words of outstanding elderly pundits were true, that love and affection could give rise to hatred. Raghuputra was overwhelmed by pangs of love for his wife, his anger was aroused by the sea which hindered him.

16. Tēka niñ gēlēñ ri hati mogha yānaput,
mapanas diwākara sahasra tulya ya,
ginamēl-gamēl nira iké laras nira,
wēkasan madēg tihanañkēn panah nira.
a. ABE i.

The anger entered his heart and covered it thoroughly. It was as hot as the heat of the sun, a thousand times. He grabbed his bow, once and again, till at length he stood up and put an arrow on his bow.

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17. Paripūrṇa dé nira mayat [t] ikañ laras,
dumilah ta tuñtuñ ikanañ panah murub,
ikanañ samudra panahēñkwa liñ nira,
alah épu tan tēmu ñ upāya riñ tasik.
b. C tana tuñtuñ.

He drew his bow to a perfect [round] shape, the point of his arrow was flaming. 'The sea is obstructing my way,' he said, full of distress as he saw no solution to the problem of the sea [barrier].

18. Ri sēḍēñ nirānihañakēñ laras nira,
kumētēr samudra prēthiwī prakampita,
giriparśwa cāla* kalawan rasātala,
paḍa sañśayēñ pralaya kāla yar tēka.
*ABDE., c. CK śāla. d. BE tēkā.

At the time when he put an arrow on his bow, the sea trembled, the earth shook, the mountain-slopes and the netherworld quaked, they were apprehensive that doomsday had come.

19. Linēpasakēñ pwa ikanañ panah murub,
kumisik tasik kapanasan [n] iwak kabēh,
mañēlih timiñgila gēlāna durbbala,
balisah kabēh kaburu dé nikañ panas.

He discharged the flaming arrow, the sea became boiling hot, too hot for the fish. The *timiñgila*s were depressed and in great trouble, moaning and dispersing, hunted by the heat.

20. Wuhayāhuyāñ-huyañan arddha mātya ya,
umēhāñ mahosyan umahas mamèt atīs,
wwara lumba-lumba ya malumba yālayū,
hana mīna buntēk amētēk* rikañ latēk.
*BD. d. ACEK apētēk.

The crocodiles were restless and felt certain that they would die; moaning and breathing wearily they swam away looking for cooler places, the *lumba-lumbas* ran and jumped away, and the *buntēk* fish dug deeper into the mud.

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21. Ikanān iwak tuli ya tan tulus tuli,
 āpa tan tuluy panas ikañ panah riya,
 haha mīna bañlus anulus prawīra ya,
 umasö masādhya malēsān turun [n] apuy.
 b. E tulus. d. ABCDE malēsāturun.

The *tuli*-fish was not really deaf and why should not the heat pursue him?
 The *bañlus*-fish was in fact very courageous. He moved forward to attack
 the heat and plunged into the inferno.

22. Wwara lèn pēsut kabarasat mēsāt kabèh,
 sakarèn karinkèl anènen karan magöñ,
 malètuk [k] utèk nya sumirat sakèn tutuk,
 tēpi nin karan kadi rinēnga rāh mabāñ.
 b. ABCD anèné. B. sakari.

The *pēsuts* were dispersed, fleeing in every direction at great speed. Some
 bumped into big reefs and were killed instantly. Their brains burst out
 from their heads. The edge of the reef was ornamented with red blood.

23. Makarādulur mararakan kathañcana,
 kawurug ri kāla ni pēsāt nikañ pēsut,
 kaparèk parik ya kaparag rēmèk rēmuk,
 makarādēmit ya kapticil tēbèñ cacal.

Prawns were moving slowly in rows when suddenly their lines were broken
 by the speeding *pēsuts*. They were smashed and scattered to pieces. As the
 prawns were small, thrown against the wall [of the reef] they were torn
 [to fragments].

24. Hana lèn iwak liman agöñ gunuñ juga,
 ya kumumbu-kumbu matasak rikañ tasik,
 milu* tékanān iwak anuñ sēdèñ-sēdèñ,
 kapisan kabèh kapanasan wijah pējah.
 *ABCDE. b. B kumèbu-kèbu. c. K kimutékanāñ.

Then there were whales, as big as mountains, which were almost cooked in
 the sea, not to mention the smaller ones, they were all affected by the heat
 and died by scores.

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25. R-umahan-[n] ahan ya rumuhun ya hantu bāp,
 sakapatya kapwa kapatīkanañ kakap,
 kaḍiwas lawan kaḍawasōñ* panas riya,
 balanak kadi pwa tinanēk paḍātasak.
 *J. c. B kaḍawas. ABCDEK sāñ.

At one moment the *kakaps* were swimming, the next moment they were overcome by death. They died in groups of four. The *kadiwas* and the *kadawas*-fish were scorched by the heat, and the *bēlanaks* were cooked as if being boiled.

26. Kadi ténariñ hurañ akiñ ya riñ karan,
 mahuyañ [ñ] ikañ bahi ḍuyun paḍāhuyun,
 pēñu yātēñuh juga sawèt nikañ panas,
 ikañ gētēm mati ya sūra mañgētēm.
 c. ABDE nikā.

The prawns were dry, as if they had been put in the sun on a rock, the *bahis*, and the *duyuns* were restless and in uproar. The turtles were also killed by the heat. The *gētēms* died with their lips tightly closed, as if they wished to take vengeance courageously.

27. Wwara śukti tulya marasuk tiwas pwa wēh,
 mati mētwakēn prawara mutyahāra ya,
 śata sañkya śañka mati tan pasañku ya,
 wēni pañhidēp nya tamatan wēnañ wiña.

There were oysters which seemed to armour themselves, yet they were killed and vomitted excellent pearls. The shell-fish died by hundred without being able to defend themselves, they thought it was night since they could not look for shelter.

28. Pralaya ñ layar-layar awor uwur-uwur,
 mapuluñ piluñluñ umilu ñ julun-julun,
 kalawan [n] iwak [k] awan awor giliñ-giliñ,
 matitip matip matap-atap ta yātitiñ.

a. B layar-layār. b. ACDE wiluñluñ. B mapuluñ-puluñ. d. B ya titih.

The nautilus died together with the jelly-fish, the *piluñluñs* joined the *julun-juluns*, and the *awan*-fish joined the *giliñ-giliñ*. They clung together in heaps and piles.

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29. Iwu lakṣa koṭi niyutār wudār wuda,
 ya ikā sawaṅ-sawaṅ ikāṅ iwak pējah,
 mahaṅi ṅ mahodadhi hamōṅ ya lor kidul,
 kadi gandha niṅ samarabhūmi bhīṣaṇa.

c. ABDE mahaṅi. ABCDE humuṅ. d. D samarabhūmi.

Thousands, tens of thousands, hundreds of thousands, millions, billions, was the number of dead fish. The sea stank, it was filled with a putrid smell everywhere, like the smell of a horrible battle field.

30. Tumuluy panah nira tēkēṅ rasātala,
 mañéné ya nāga kapisan pēgat pisan,
 makin ujwalādbhuta dilah nya cañcala,
 mañilū ṅ ulā kapanasan gēlāna ya.

a. B manah.

Then the arrow [of Rāma] reached the nether world, and hit the dragons which were immediately severed [in two]. Their flames flared up more brightly. The dragons were upset and discharged their venom.

31. Tuwi nāga Bāsuki sukī nikaṅ lēmah,
 pinujin sudhīra sira dhārakēṅ jagat,
 ri sawèt ni tībra ni panas nikaṅ panah,
 kumētēr tatan tuhu sudhīra dhāraka.

a. B nagā. b. B pinuji. c. B manah.

Even the dragon Bāsuki, the backbone of the earth, who was the bearer of the earth and renowned to be extremely steadfast, trembled and was not at all steadfast when afflicted by the tremendous heat of the arrow.

32. Tat kālān glāna kolāhala sahana nikaṅ nāgēndra malayū,
 kombak taṅ ryyak lumimbak jalanidhi kakēbēk bhūh bhāga gumiwaṅ,
 ghorāgrah agra niṅ parwata kagiri-giri ṅ méghāgra gumuruh,
 riṅ digdésāwilēt taṅ kilat upama kilat niṅ kāla ya tēka.

c. ABCDE parwata. A kagiri-giri. BCDE kagiri-giri méghāgra. d. BD tēkā.

When the kings of the dragons were fleeing here and there in horror and distress, the waves increased, the sea swelled up, the earth was flooded, landslides occurred at several places, the tops of the mountains were shaking tremendously and the clouds were rumbling and thundering, and in every direction lightning flashed criss-cross, like the lightning [and thunder] at the end of time.

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33. Mañkin sāk sāgarāghūrñita kadi ginugah gambhīra gumuruh,
 dé niñ nāgāpalaywan mētu matakut anon hrū rodra ya murub,
 kagyat kāngēk ta sañ hyañ Baruṇa maṣila riñ siñhāsana mañik,
 ménguñ mañguñ paluñguh nira hana ri tēnah niñ sāgarajala.
 d. CDE mañgañ.

The sea became increasingly turbulent and noisy as if aroused [from sleep] and [yawning] with deep thundering sound, because the dragons came out and fled away fearing the dreadfully flaming arrow. God Baruṇa, sitting on his bejewelled throne, was shocked and dumbfounded. His throne rocked and swayed in the midst of the ocean.

34. Sandéhāmbēk nirār ton haru-hara nikanāñ nāgādbhuta kabèh,
 yan sañhārā ikēñ rāt ya tika tinaha riñ twas citta kumētēr,
 ton tañ pātāla māwābhinawa kadi hanā tañ dibya manurun,
 dé niñ hrū bhīṣaṇābhrā jwalita kadi dilah niñ bhaskaraśata.
 b. ABCDE yar sāñhārā. c. ABCDE tā.

He was apprehensive when he saw the amazing uproar of the dragons. He thought with apprehension in his heart that perhaps the day of the destruction of the world had come. He saw that the netherworld was brilliantly illuminated as if something divine had descended [from heaven]. In fact it was caused by the glowing lustre of the arrow which flamed like one hundred suns.

35. Wèt nyān kagyat tumon hrū sumuluhi rikanāñ pātāla nitala,
 mañkin sandéha tāmbēk nira dadi ta mēsāt śīghrār wētu ri hēñ,
 ton tañ wré koṭi-lakṣa prakāṭa paḍa humuñ riñ* pāśwa ya sēsök,
 kapwānonton iwak niñ jaladhi kapanasan sañsāra mahuyañ.
 *ABCDE. a. AB nitalā. b. B sandéhā. c. K ri.

Because he was shocked by the sight of the arrow illuminating the netherworld, he became more worried. Thus, he came out speedily and saw millions of monkeys crowded on the beaches shouting out loudly and looking at the tormented fishes in the hot water.

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36. Sāmpunyānton ikañ wré wulati ta sira sañ śrī Rāmawijaya,
muṅgwiñ* tēmbiñ nikañ sāgara sēḍēñ umurub tañ krodha ri sira,
mañsö cuṅḍuk ta sañ hyañ Baruṇa masidēkuñ riñ wwai makidupuh,
śīghrāñēmbah ri sañ Rāghawa sira ta wawañ mojar suwadana.
*ABDE. b. CK muṅgīñ. c. B ri.

After he had seen the monkeys, his eyes then fell upon Rāmawijaya (the victorious Rāma), standing at the edge of the sea, obviously seething with anger. God Baruṇa came forward respectfully, then sat crosslegged on the water with his head bent down. He paid homage to Rāghawa with folded hands and quickly spoke in friendly accent:

37. Hé nātha wyartha dēntat haru-hara umanah wwai niñ jalanidhi*,
āpan tan durbbalā yan haliwata iké tāsātana tuwi,
sakwēh niñ rāt gawéntékana kita mañēmit lāwan kita baśa,
ndyānuñ prastāwa niñ mohita kadi malupēñ janmottama kita.
*B. a. ACDEK jaladhi. d. B kitēñ.

‘O, my lord, it is useless that you discharge an arrow into the water of the sea, creating an uproar. The reason is that the surface of the sea-bed is impassible even if the sea is dried up. This entire world is your creation, you look after it, and you have the power over it. What is the reason for your bewilderment which even causes you to forget your excellent origin?’

38. Salwir niñ rāt kitātah adhipati tumitah byūha nya satata,
ndya ñké mēwēh linakwan ndya tañ alas asukēt ndya ñ parwwata magōñ,
ndyāñ ādityātītkṣṇāmanasi atha ca lēn ndya ñ bāyu biśama,
māyāmāyānta tékā kakawaśa ya tumūt swécchānta ya kabēh.
a. B sātata.

You are the ruler of the entire world, who maintains its order forever. What is there, do you think, that is hard for you to do? What forest is too dense, what mountain is too high, what sun is too hot, and [also] what wind is too strong? All these are illusions of your creation which you control in accordance with your wish.

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39. Tan wruh Nārāyanānāśāndadi mañēmita rāt sādhyanta manurun,
swasthā sañ sādhu lāwan hilaña niñ agawé hāro-hara ya don,
uñgwantāt Wiṣṇu téki ñ tasik apa ta guṇa nyān sātana kunañ,
nèl-nèlèn dé bhaṭārākira-kira apa tan t̄apā ta pakaya.

b. C agawéyāro-hara. d. B tapa ta pākaya. D baṭāra kira-kira. E apa tan tapātapakaya.

'Do you not know that you are an incarnation of Nārāyaṇa, descending to earth in order to look after the world, so that the good people may prosper and the evil ones perish. As Wiṣṇu, the ocean is your place, why should you dry it up? Just think [about it] my lord, because it is not a difficult problem and does not need much energy.

40. Mwañ yan sātanya sādhyān apa wēnaña nikañ wré mēntasa riya,
sañkā yan durgga dé niñ latēk atisaya riñ [ñ] āscharyya madalēm,
lèn göñ niñ lēmbwara ñké wēnaña ya humēlō bhumī kṣaṇa tuwi,
yékākwèh kapwa luñkāntara nikana kabèh malwā katatakut.

'Even if you wish to dry it up, would the monkeys be able to cross it? Because the mud which is amazingly deep would make it very difficult. Also the sea monsters here are so enormous that they might be able to swallow the earth [even]. Besides there are so many dangerous and huge boulders.

41. Lāwan makwèh hana ñké kagiri-giri mawān śaṅkādbhuta magōñ,
yan sēñkāñ wānara ñkā apa wēnaña niké byaktān kapalēyō,
akwèh* téwak liman ñké ya pinakakarakañ niñ luñka biṣama,
yékā** tuñtuñ nikā bhīṣaṇa tuwi katunan ñ āditya ya pētēñ.

*ABCDE. **AE. b. AE sēñkā. c. K kwèh. d. BCDK yéka. ABDE nikañ.

'Furthermore there are many horrifying *mawan*-fishes and huge shells. If the monkeys climbed over them they would fail as they certainly would fall off [as the *mawan*-fish are very slippery]. Besides, there are too many whales here, which could be regarded as the pebbles of dangerous boulders, and they are the ultimate source of danger as they are dark and not illuminated by the sun.

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42. Yapwan krīḍānta mintonakēna bhaya yathālilā juga ya don,
 āpañ jātinta icchā wēnaṇa kita makakrīḍā tribhuwana,
 yan yogyā pwaṅkulun wānarabala atagēntāmuṇḍuta gunuṅ,
 tuṅgal sowañ kabèh nyāñatēra watu magōṅ tambak ya gawayēn.
 d. B sawaṅ.

'If your actions are only to display the danger of those things mentioned, it is indeed fun, because if you wish, you can play with the threefold world. My lord, the best thing to do is to order the monkeys to carry rocks. Each of them should bring one huge rock to build a causeway.

43. Tan sandéha tikañ wré wēnaṇa ya gumawé tambak yan atagēn,
 āpan śaktinta lumrériya hana ri awak niñ wānarabala,
 muṇḍoṇḍāñ bhūmi dadyékana wēnaṇa yadin [n] ājñāna ya kabèh,
 kāhīnyékiñ samudropama kali sakilan byaktān kawēnaṇa.
 c. ABCDE ajñānta ya.

'Without doubt the monkeys would be able to construct a causeway when ordered, because your power would give them strength. Even to throw up the globe, they can do it, they have the power for it, if all of them were ordered to do it together. Moreover to them this ocean is just like a creek of one span. Surely they can do that.'

44. Lāwan sādhyanta siddhā niyata kita jayé śatrunta hilaṇa,
 hrūtānkēn kalamrētyū maṇana sahana niñ mūrkkādhama kabèh,
 sakwèh niñ wré kaṅkēn kahula-kahula* niñ kālāntaka tēka,
 byaktan śirṇṇā sa-Lēnkā jaya-jaya bhagawān Nārāyaṇa sira.
 *S. a. D jayēñ. b. maṇanā. c. ABDE wré ya kaṅkēn. ABCDEK kalula-
 kalula. d. E byaktā.

'And whatever you wish will succeed. Certainly you will be victorious and your enemies slain. Your arrow will be like Death destroying all the wicked creatures. All the monkeys are like the attendants at the hour of Death.' The entire kingdom of Lēnkā will surely be devastated, and Lord Nārāyaṇa will win.

45. Nā liñ sañ hyañ Baruṇāminta jīwa,
 tuṣṭāmbèk sañ Raghuputrān sinēmbah,
 sañhāra ṅ hrū paḍēmi ṅ [ṅ] astra bahni,
 lāwan krodhé hati sāmpun sinapwan.
 b. A sinambah.

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Thus said god Baruṇa, begging for his life. Raghuputra was happy in his heart when addressed like that. He withdrew and extinguished his arrow which issued fire. Also his anger was already swept away.

46. Ménak tām̄bĕk nikanāñ nāga bhūmī,
 swaṣṭa ñ satwottama muṅgwiñ samudra.
 sakwĕh nyānuñ mati dé niñ śarāgni,
 tātan malwañ yomuwah labdhajīwa.
 d. ABCE umuwah.

The dragons of the netherworld rejoiced, and all the major animals living in the ocean prospered. Those killed by the fire-arrow revived without loss.

47. Atha huwus mahurip [p] ikanāñ iwak,
 wija-wijah ya kabĕh mañaluñ maluy,
 dadi ta kinon bala wānara mañkata,
 mañatĕra parwwata lèn watu tambaka.
 d. ABE parbwata.

So when the fish were revived they rejoiced and moved again to return to their normal habitat. Then the monkeys were ordered to go to look for rocks to construct a causeway.

48. Krama śīghra mēsāt [t] ikanāñ wray,
 kapwa sadarppa mibĕr ta ya luñhā,
 kumĕlab ta wulu nya ya mawyañ,
 tulya dilah nikanāñ pralayāgni.
 b. A ya mibĕr.

Immediately the monkeys set out, flying away with soaring spirits. Their red hair was flying brilliantly in the wind like the flame of the fire at doomsday.

49. Sapēsāt nya kabĕh taya kantun, pūrṇna pĕpĕk daśadésa tĕkap nya,
 masinañ ta sĕnō nikanāñ wwai, dé ni wulu nya satéja ya mabhṛā.
 a. B tayan. b. D pĕpĕt.

When all of them, without exception, had gone [from the sea-shore], they filled the surrounding regions. The water of the sea was shining when it caught the reflection of their radiant fur.

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50. Mañalor sawanèh ya mañulwan, lèn hana wānarawīra mañétan,
 dinunuñ nya anuñ gunuñ āwān, kwèh ta watu nya śilātala malwā.
 a. B sawané.

Some went to the north, others to the west. Another group of monkey-heroes went to the east, heading for high mountains, which contain flat and huge rocks.

51. Satēka nya rikañ giripārśwa, krūra humuñ prakāṭādbhuta makrak,
 kadi sinha sahasra maśabda, tulya gērèh gumuruh atighora.
 When they arrived at the slopes of the mountains, they yelled out loud and noisy, like one thousand roaring lions, resembling a peal of booming thunder.

52. Ri tēka nikañ kapi prawara wīra kampita ñ alas kēnas nya malayū,
 apituwi sinha nirbhaya dañū mēgil ya ri guhā nya gahwara humēt,
 ñuni-ñuni tékanañ kēnas anēka tan [n] anumané ryanak nya manusu,
 mamana-manālayū ya manusup ri śrēnga nikanañ gunuñ mañimaya.
 c. D tñ.

On the arrival of the monkey-heroes, the forests were in uproar, the deer fled away. Even the lions which were fearless in the past, took refuge in their deep caves and kept themselves hidden, and especially so the deer. Many of them forgot their love about their sucklings. They fled with injury and penetrated into [the thickets] on the tops of mountains which consisted of rock-crystals of jewels.

53. Liman alayū liman puluha yādyus iñ talaga tan lagèñ kapibala,
 ataha-tahan gadiñ nya ya sēdèñ malaṇḍèp inasah nya riñ watu riḍaṇ,
 punar api tan para pwa ri paran nikañ paramatuccha satwa maḍēmit,
 milu malayū tan érañ i lēmu nya tan pañapa gōñ nya kātara-tara.

The elephants fled by fifty together and plunged into the lake without fighting the monkeys, forgetting about their sharp tusks which they always sharpen on the rocks. But they did not go in the same direction as the miserable little animals. Yet they were not ashamed to flee away, despite their fatness, and their enormous size which [usually] inspired fear.

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54. Hana ta kapargatan agati tātān iṅgut agawé ta yoga humēnēn,
 ri sēla-sēlā nikañ watu hanēn taṭāka kuri tuṣṭa tan prakata ya,
 ikana hiḍēp nya tan katēnērākwapāk iwēn-iwēn lawan watu magōñ,
 suluy aputih paḍa [n] nika* gaḍiñku liñ nya humēnēn rikañ wway ahēniñ.
 *ABCDE. a. BCDE tātān iñat. b. A tuṭi tuṣṭi. BCDE kuṭi tuṣṭi. d. K niki.

There was one whose way was blocked and could not go further. So he [pretended] not to run, not even to move, he pretended to contemplate in silence there between stones in the lake, calm without uttering a sound. He thought: 'I am not discovered, because I hid behind big stones. My tusks are like white aerial roots.' Thus he thought, staying in the clear water.

55. Wwara ta ya wōk sukēt ya malayū sakeñ patunahanya hīna dahatēn,
 makakarasak sasar masusupan ya mosah añēsah ya kāsyasih,
 alah atakut ya wēn kaparagēñ galak nikana tañ liman ya malayū,
 wijah añēbak parēñ tunēḍun iñ lēbak [k] ibēkēñ āmbēkan tuwi kēbēk.
 a. A ya talayu. BDE yatalayū. C. tatayū. b. B sasa. CE sasā. D śāsā. kāsyasih-
 asih.

There were wild swines fleeing out of their burrows, very mean indeed. They dispersed in every direction and entered into the undergrowth, moaning, breathing wearily and very pitiful. They were exceedingly afraid of being trampled under the furious [steps] of the fleeing elephants. Together they plunged into a river-valley, and filled it up while breathing heavily.

56. Ri sēḍēñ ikañ kēnas haru-harālayū masasaran ya tan paśaraṇa,
 lumēkas ikañ kapiprawara kapwa mambuli ikañ gunuñ sana-sini,
 atisaya tikṣṇa tékana kukū nya yéka panēwēk nya parwwata magōñ,
 kadi ta ya sinha sāhasa sahasra sañkya umatī gajēndra magalak.
 c. ABDE parbwata. d. B sāhasra.

While the deer fled away in confusion to every direction without protection, the monkey-heroes started to attack the mountains here and there. Their nails were extremely sharp with which they dug-up big boulders looking like wild lions, thousands in number, as if slaughtering an untamed elephant.

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57. Hana ta ya wānarādbhuta makas ikā karatala nya bajra sadrēša,
ya ta panēwēk nya parwwata pupak kadi pwa ya cinakra sakṣaṇa pēgat,
inibērakēnya śīghra kadi rūpa niñ [ñ] alap-alap katonya sahalab,
upama kapuk hiḍēp nya rikanāñ gunuñ n-ēnahakēn ya riñ karatala.
c. ABDE parbwata.

There was a monkey whose hands were as hard as steel. He used these hands to cut off a mountain [peak] which was severed as if being cut with a disc. He flew away with it speedily resembling an eagle with its victim. They thought that those mountains were as light as capok and put them upon their palms.

58. Wwara ta wēkas nikañ paramasāktimānta kapiwira kādbhuta dahat,
tēpi ni guhā nikañ gunuñ agōñ ya téka kinawil nya wuñkal atēguh,
dadi dinawut nyan atisaya śakti sāra kawēnañ ya dé nya sakarēñ,
milu kadawut paśi nya sumusuk ri sor tēka rikañ rasātala-tala.
c. B ātisaya.

There was a very amazing monkey-chief, the ultimate in power. He came near a cave in a big mountain with a solid rock. He pulled the rock out with great power and succeeded in a moment, together with its roots which penetrated down to the netherworld.

59. Ikana wuri nya bhīṣaṇāluwañ gabhīra kēlēwuñ pēñuñ yan inuñañ,
wwara ta ri sor apūrwwa sumēñō pwa cūla sañ Anantabhoga ya katon,
kadi ta guhā pasaṅgrahan ikañ kapiprawara niścayēñ jaya tēkā*,
hawana nikañ watēk [k] adhama rākṣasomuliha riñ awēci naraka.
*E. c. ABCDK. tēka.

What was left was a deep and terrifying hole, dark when peeped into. Down below was seen the horn of god Anantaboga, gleaming without compare. The hole was like a cave where the monkeys assembled for the forthcoming victory, and also like the gateway for the debased demons to return to the *awēci*-hell.

60. Hana ta ya mañdēdēl watu magōñ sayojana babak nya rodra kumupak,
kadi ta gēlap rikañ kasaña śabda niñ watu bēlah apuy nya sumirat,
sahana nikañ kēnas kapēlēñēn pēpēt ya taliña nya wuntu hibēkan,
kadi ta binajra mūrccita tibā kabēh nya kaguliñ gēlāna kapati.

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There were some who were pushing a rock one *yajana* in size, when it at length gave way with a loud crack. The sound of stones splitting apart was like thunderclaps in the ninth season, its fire spread [all over the place]. All the deer were shocked and their ears were deafened and filled up [with dust]. They fell down and rolled over the ground, very miserable, as if they were struck by lightning.

61. Hana ta tatal-tatalan ikanañ* śilātala lēbā nya sèwu dēpa ya, habalañakēn ta yēn gagana miṇḍuhur tēka ri wimba niñ dinakara, haru-hara sañ hyañ āparan ikāhirēn kadi ta Rāhu liñ nira mulat, paḍa ta kapargatan maparikarmma sañsaya sirān tēkā n graha wanēh.
*BE. a. AC DK ikana. b. B yēn umiṇḍuhur. niñ ganā...

There were chips of flat stones which were one thousand armspan wide. They were flung up to the sky close to the direction of the orb of the sun. The deities were in confusion, because they thought it was Rāhu, as it was black. They were out of guard, so they made themselves ready as they were afraid that an eclipse was imminent.

62. Kapibala kapwa yāñibērakēn [n] anuñ gunuñ agōñ ya tēnusūñ-usuñ, sakatiga lēn sakarwa sakapat wanēh mañalimé mañāñēmi* kunañ, kadi garuḍāñlayañ mibērakēn bhaṭāra Puruṣottamopama nikā, tēka ta ya riñ nabhastala gēlāna tañ grahagañān kasuṇḍuk alayū.
*ABCE. b. DK mañamēmi. DE kunēñ.

The monkey-army flew, carrying the mountains away, by three or two or four and others even by five or six. They looked like flying Garuḍa mounted by god Puruṣottama. When they reached the sky, the planets were upset as they were pushed aside, so that they had to flee.

63. Hana masalañgapan gunuñ anak mahā sahaja yāgawé kaba-kaba, ikanañ i sor mamuṇḍut* anēhēr mañuṇḍa kadi riñḍi darppa tan añēl, ikanañ umuṅgu riñ gagana yatna tan kaluputan widagdha gopitan, sasasawi pañhiḍēp nya rikanāñ gunuñ ya mahañan yan uṅgu ri tañan.
*ABDE. a. C sahasa. b. B atēhēr. CK muṇḍut.

There were some who were throwing hills to each other to catch, just for fun. The one standing on the ground picked them up and flung them up as lightly as throwing balls and those staying in the sky carefully caught them, never failing, as they knew the secret [of how to catch the stones]. They regarded the stones on their palms as very light, like sesame seeds.

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64. Hanéki wré tunggal kagiri-giri gōn nyogra magalak,
 ahañkārāmbèk nyān guragaḍa tan aṅgān tuluṅana,
 tiněmpuh nyān pārśwādbhuta kapurupuh puh kayu pukah,
 bēlah bēntar śirṅna ṅ watu kumalasā syūh kabarubuh.

There was a monkey tremendous in size and extremely fierce. He was proud and presumptuous. He did not want any assistance. He assaulted a mountain slope and the trees were smashed and scattered. The stones were split, a flat stone was broken into pieces and the mountain collapsed.

65. Wawañ sinwab nyékañ gunuñ atisayēñ gōn nyan aruhur,
 kadi lwir niñ kāmi sēḍēñ agul-agul tan wruh in aris,
 gunuñ yāñkēñ kanyā kadi ta manañis yan rinabhasa,
 kalimbak sakwēh niñ talaga kaharan luh nya humilī.
 b. ABDE arēs. C. arēp.

Quickly he encompassed the big tall mountain, like a presumptuous suitor who did not know gentleness. The mountain was like a girl, crying when she was raped, the lakes overflowed as if they were the trickling tears.

66. Sasōka ṅ hañsā salaki-bini* muwah sārasa masū,
 humuñ lāwan kumbañ bhramita ya mibēr yēñ awañ-awañ,
 manuk mānak monēñ muni ya manañis kapwa ya humuñ,
 ya tāñkēñ śabdā niñ gunuñ alara wēt nyān rinabhasa.

*S. a. ACDEK hañsāśa laki-bini. B hañsa salaki-bini. mayu. BD ywēñ. d. B nya rinābhasa.

A couple of swans and other aquatic birds were lamenting sadly. Tumultuous, they flew up into the sky together with the bees. The birds with young were worried, crying and wailing aloud. That was the weeping of the mountain, depressed because she was raped.

67. Añin mādrēs humyus tumama ya rikañ gahwara guhā,
 ya tékośwasa nyān pinēkul ikanañ wānarabala,
 katūb pwékañ mégha pracalita ri pārśwa nya mapasah,
 ya tāñkēñ kēñ-kēnyān rusak abayañan tulya kawudan.
 a. B gārawwa guhā. d. ABCDE kāñkēñ.

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A heavy wind blew sizzling into the deep cave. That was her breathing when she was embraced by the powerful monkey. The clouds on the slopes were blown away to distant places. It was like the clothes torn and thrown away from her naked body.

68. Maṇik mabhrā lumrān marakata ri himbañ nya sumawur,
ya tānkēn kēṇḍit nyojwala kasarakat tulya ya pēgat,
lumampah pwékañ poh asana warinñ dé nikañ anin,
kadi pwāsāk moré ikana ta gēluñ niñ śikariñi.
b. ABCDE kānkēn.

Brilliant shining jewels scattered everywhere on the slopes were like the glittering waistband which was pulled forcefully and cut off. The manggo, *asana* and banyan trees [on the slopes] were moving in the wind, as if they were the undone hairknot of the *śikharinī* (the one decorated with a garland).

69. Sāmpun molih kapibala mulih śīghra luñhā kabèh nya,
kapwāwwat-wwat gunuñ i sira sañ Rāmadéwān panēmbah,
timbun tékañ giri wara kabèh mwañ śilā Mēru tulya,
mārāryyan māririr irikañ pārśwa mārēnēb kayu nya.
b. A i sirañ Rāma. c. B warā. d. C maririr irikañ.

After everybody in the monkey-army obtained [what they had been looking for], they quickly returned and offered the rocks etc. to Rāmadéwa. They piled up all the large mountains and the rocks which looked like the mountain Méru. Then they took a rest and cooled off in the breeze under shady trees on the mountain slopes.

ṢODAŚAS SARGGAH

CHAPTER XVI

1. Huwus tēka ikañ kapi prawara kapwa molih gunuñ,
madēg ta sira sañ Nala pratita Wiśwakarmmātmaja,
tumambakakēñékanāñ* gunuñ i madhya niñ sāgara,
apan sira widagdha uṇḍahagi niñ watēk wānara.
*S. c. ABCE tumambakēñékanāñ. DK tumambakēñékañ.

When the monkey-commanders had come back bringing along mountains and rocks, Nala, renowned as the son of Wiśwakarmmā stood up, and with the stones constructed a causeway across the sea, since he was the skilled builder of the monkeys.

2. Tibākēñ ikañāñ gunuñ anuñ agōñ ya tomuñgwi sor,
tumūt gunuñ anak [k] anékana ikāñ umuñgwiñ ruhur,
śilātala subaddha kapwa tinatān tinumpañ tinap,
ya téka tinibān lēmah ya maratā tumūtañ hēñī.
a. ABCDE tāmuñgwi. b. E umuñgwi.

He placed the big mountains as a base, then hills etc. upon them. The flat stones were placed, and arranged the one partly overlapping the other. Then soil and sand was poured upon them, until the causeway was smooth and level.

3. Huwus winakētārēsik ya paripurṇna malwāratā,
sipat nya mabēñer lawan watu tēpi nya kapwāpagēh,
satēja kadi téndranīla lumarap hēñī nyāhirēñ,
kadi pwa pañahā sumārgga nikanāñ jaya śrī n tēka.
d. ABCDE swamārgga.

When the stones were linked up together, the causeway looked clear and very wide and level. It was straight and the rocks on the sides were firmly planted. The black sand was shining like *indranīla* (blue sapphire), as if it was intended for the great road to success and happiness.

4. Ukur nya kinawistarā nikana sañgēpan yojana,
dawā ni pañidul nya pūrṇna śata yojanātah tēpēt,
tatan hana kasañsayériya subaddha tātañcala,
ah-o saphala śakti sañ Nala wēnañ tumambak tasik.
a. E kanawistarā. b. B nya.

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Measured in *yojanas* the stretch southwards was exactly one hundred *yojanas*. There was no weak part, all was solid and secure. Oh! The power of Nala was enormous, as he was able to build the causeway across the ocean.

5. Ri sāmpun ikaṇaṇ yaśātiśaya sétubandhādbhuta,
siraṇ Daśamukānrēñö* sabhaya kampitékaṇ hati,
mañēn-[n] añēn ikaṇ samudra atibhīṣaṇālwādalēm,
tathāpi kawēnaṇ tinambak inupāyan in wānara.

*C. b. ABDEK Daśamukārēñö.

When the [news about the] completion of the construction of the amazing causeway was heard, Daśamukha was apprehensive and trembled in his heart. He knew that the ocean was deep and extremely dangerous, yet it could be overcome by the monkeys; a causeway had been built.

6. Saharṣa ta narēndra Rāma saha Lakṣmaṇānastuti,
samaṅkana ta saṇ kapi prawara Sugrīwājar sira,
lawan sahana niṇ wrayādbhuta manah nya kapwāmuji,
tumon paṇupakāra saṇ Nala apūrwwa riṇ rāt* kabèh.

*ABCE. d. B Nalā. DK rat.

King Rāma and Lakṣmaṇa joyously praised Nala for his ability, which had no precedent in the world. Likewise was the king of the monkeys and all the monkey-host expressing their praise and admiration.

7. Madēg ta sira saṇ Raghūttama wawaṇ [ṇ] umēntas sira,
lawan sahana niṇ kapi prawara wīra maṅkat kabèh,
sēsēk kakurutug humuṇ kadi ta śabda niṇ ampuhan,
sadarppa ya masinhanāda sahana nya mahyā humuṇ.

Raghūttama then stood up and crossed [the ocean], followed by all the monkey-chiefs, in dense groups uttering cries thunderously. All of them roared and howled, loud and noisy.

8. Anantara ḍatēñ siré tēpi nikaṇ mahāsāgara,
sumēnka ta sirēñ Suwélagiri lor i Lēñkāpura,
gunuṇ parama-rāmya komala alas nya konēñ-unēñ,
kadi pwa ya taman hyaṇ Indra n umarérikaṇ mānuṣa.

a. ACDE anāntara. AD sirā. C sirēñ. c. B konēñ-onēñ. d. B manuṣā.

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Without delay they arrived at the other side of the great ocean and went up to the mountain of Suwéla, north of the city of Lënkā. It was an exceedingly beautiful mountain with marvellous and pleasing forests, like the garden of Indra brought down to earth.

9. Maṇik marakatādi yékana śilātala nyojwala,
pirak pinakapārśwa bhāśwara sutéja puñcak nya mās,
hëni nya maṇi mutyahāra sumënö manojñān katon,
kadi pwa gunuñ Sumèru paḍa niñ maṇik tan molah.
a. BD marakaṭa.

The flat stones were shining like brilliant rubies, the slopes seemed to be of glittering silver, while the top was of sparkling gold. Its sands were [like] jewels and pearls gleaming brightly and looked attractive. It was abounding with precious stones, like the Suméru.

10. Anuñ hana lanā umuñgu riya déwa gandharwwa lèn,
sacāraṇa hanāpsarī wwara ta kinnarī-kinnara,
mabañsi mañiduñ makinnara malāwuwīṇā wanèh,
ah-o hayu nikañ gunuñ kadi tumImbañi ñ swargga ya.
4. ABCDE salāwuwinnāngël.

Deities, demi-gods with heavenly nymphs as singers, *kinnaras* and *kinnaris*, stayed there all the time, entertaining themselves by playing flutes and all kinds of lutes, and singing. Oh! It was as if the beauty of the mountain resembled that of heaven.

11. Guhā nya atiśobha tulya pasabhān bhaṭāréndra ya,
satéja hana sūryyakānta ya dumèh nya māwā yawās*,
maṇik sphaṭika candrakānta ya śilātala nyāratā,
matīs ya malënis ya toñgwan ikanañ watëk déwatā.
*ACDE. b. BK mawās, c. BC rëta. d. BCDE matis.

The caves were extremely charming, resembling the halls of god Indra. It was always light [inside] because there were many radiant *sūryyakānta*-stones, its flat stones were level and made of crystals of jewels and *candrakānta*-stones. Cool and lustrous were the quarters of the gods.

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12. Asaṅghani ya maṅgupit hana sēḍēñ sadarppāsiwo,
 macumbana wanèh macaṅkrama wijah ya māmön-amēñ,
 yathāsuka manah nya muṅgu rikanan Suwélācala,
 kadi pwa Amarāwati maṅawatāra sākṣāt katon.
 a. B sadarppa siwo.

They were playing the *saṅghanis*, or composing [poems], some were playing exciting games together, having sexual intercourse or romping around boisterously. They were happy when they stayed at Mount Suwéla, which was like Amarāwatī on earth.

13. Samudra Himawān paḍa nya paripūrṇna kalyan maṅik,
 tridhātu ya watu nya tulya Alakāwatī tar pahī,
 asiñ sakaharēp hanériya kadi pwa cintāmaṅi*,
 tatan [n] alaha yan kaḍatwana bhaṭāra Kāmānurun.
 *B. c. ACDE cintāmani. K cinkāmani.

The sea was like the Himawān, abounding with precious stones, which consisted of three elements like those of Alakāwatī without any difference. Everything was there, even the *cintāmaṅi* (the jewel, which is capable of fulfilling one's wishes). It would not be inferior, even if the heaven of the god of Love descended on earth.

14. Raghūttama makin saharṣa sira yan panèk riñ gunuñ,
 anon kayu manoharākiris atis tahēnyārēñēb,
 phala nya matasak marūm arumpukan wanèh kwèh maḍām,
 sēkar nya sumēkar prakīrṇna ya rurū rikan bhūtala.
 b. E atis. d. ABE mēkar.

When Raghūttama was climbing to the top of the mountain, he became happier and happier, when he saw the trees were attractive, splendorous, cool and shady, laden with ripe and half-ripe fruit, whilst flowers were plentiful, falling on the ground.

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15. Mandāra rāmya sumēkar kadi sāmpun ahyas,
mandā ñ añin ya ta tumūb ya tēbēñ tan olah*,
mandā n-ulah juga kadi pwa masö manuñsuñ,
mandoni niñ bhramara matta akēñ [n] ujar nya.
*BCDE. b. AK tamolah.

The *mandāra*-trees were in full bloom, as if they had dressed themselves up. A soft breeze was blowing but the trees stood steadily without swaying too strongly, arousing only gentle movements, as if [the trees] were moving forward to welcome [Raghūttama] whilst the sound of the buzzing of the drunken bees was as its salutations.

16. Mwañ déwadāru ya marūm śuci somya sumrāk,
sañké tuha nya hana rug mati kapwa yātwas,
kāwit-kawit ya manibēñ mañi sūryyakānta,
nityān kukus kadi pasañgrahan iñ Suwéla.
c. ABCE nya. d. B nitya.

The deodar pine trees were sweet-smelling, pure, tender and spreading [their fragrance] everywhere. Some had fallen, with old age, and were dead but still hard. It was as if they were placed in readiness on the *suryyakānta*-stones. They would give continuous odorous vapour [if it were burnt] as a gift from the mountain of Suwéla.

17. Lāwan [n] ikañ kayu kapur ya apūrwwa riñ rūm,
sañké kulit nya tumitis maputih gētih nya,
riñ sūryyakānta katibān i gētih nya lumrā,
mambö kukus nya kadi dhūpa panuñsuñan nya.
a. B kapūr.

Also the *kapur*-trees had an extraordinary aroma. From their bark, white sap emitted and dropped onto the *suryyakānta* stone. It evaporated and its fumes smelled like incense to welcome [Raghūttama].

18. Karkolakā madhuka kapwa parēñ ya mawwah,
lāwan lawaṅga manēḍēñ ya wijah makēmbañ,
yēkā ta nitya kahawan ri hawan nirākwhēh*,
tulyāñawit mawitakēñ mukawāsa mawwat.

*ADE. a. ABCDE mrēḍuka. b. ABDE makambañ. c. ADE kahawān i hawan. B kahawān [n] i. C ni. BCK nirakwhēh. d. B mukawaṣa. CDE mukawāsa.

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The *karkolakā* and *madhūka*-trees were laden with fruit. The *lawāṅga* trees were in full bloom. These were found on his way, in abundance, as if they were meeting him to present mouth-perfume.

19. Malwālilaṅ talaga riṅ giripārśwa mahēniṅ,
rāmyān katon kadi makon umarāninum wway,
tuñjuṅ kucup wahu kumumbu magōṅ mamuñjuṅ,
yékañjali nya humarēk* kadi gorawānliṅ.

*B. d. A umarék. CDEK humarēp.

Wide and clear was the lake on the slope, with pure water. It looked lovely as if inviting him to come to drink its water. The buds of the water-lilies were on the verge of blossoming, bulging out and expanding in size. This was its welcoming gift when it paid its obeisance with respectful words.

20. Lāwan giliṅ-giliṅ agōṅ makiris kulit nya,
tulyénuman marakatottama pañhidēp nya,
mwaṅ haṅsa suswara uni nya malon manojña,
ñké ṅgwāna saṅ prabhu kadi pwa ya mañkanātah.

And the citron trees were laden with green and glossy fruit, which would provide a sparkling drink [the lake thought]. The sweet cries of the swans sounded soft and tender, as if saying thus: 'please stay here my lord'.

21. Kwèh tal magōṅ ri tēpi niṅ talagātātātōb,
wwah nyān rurū kadi ta mañhabalaṅ mamaṅḍēm,
sakrodha riṅ liman alas tamalah marādyus,
tuñjuṅ duwēg wahu mēkar mananā ta dé nya.
c. B mara dyus.

There were many tall palm-trees on the banks of the lake, growing in rows and leafy. Their fruit fell, as if they were angrily thrown on to the wild elephants who came to bathe in great numbers.

22. Luñhā sirār laku sumēnka rikaṅ Suwéla,
mañkin kapaṅgih ikanaṅ kayu rāmya makwèh,
añhiṅ mēné mara kitān pinaran naréndra,
nā liṅ nya kapwa masēkar ta kabèh mamēñpōṅ.

Rāma went further to the top of the Suwéla mountain, and found lovelier trees in great numbers. 'It is the first time that my lord visits us,' thus they said and were blossoming simultaneously.

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23. Punnāga nēp kurawakārjjuna karṇnikāra,
 poh cāmpakāsana palāśāsoka tañjuṇ,
 lāwan wuṇū wuṇa kuniṇ wuṇa raṅga paṅgil,
 sēntiṇ basantatilakā manēḍēṇ kabèh nya.
 b. B palāśa hasoka. d. B sēntaṇ basānta.

The *punnāgas*, *kurawakas*, *arjunas*, *karnikāras*, mangoes, *campakas*, *asanas*, *palāśas*, *śōkas*, *tañjuṇs*, were in clusters, whilst the lilac and yellow coloured *raṅgas*, *paṅgils*, *sēntiṇs*, spring-*tilakas* were all in full bloom.

24. Daḍap matōb dalima paḍānēḍēṇ kabèh,
 kawèni taṇ mulati ya saṅśayēṇ apuy,
 apuy niraṇ Madana kunēṇ [ṇ] ikomurub,
 maran gēsēṇ hati nira saṇ wiyoga wèh.
 d. B nirā.

The *daḍap*-trees, the pomegranates, the *kawèni*-trees were blossoming red, so that people looking at them were afraid that they were on fire. Perhaps it was the fire of the god of Love flaring and flaming, burning up the hearts of those separated from their spouses.

25. Gawé niraṇ Madana mawèh larèṇ jagat,
 jagāṇayat laras anihāṇakēṇ* panah,
 panādhyā riṇ priyawirahātikātara,
 tatan wuruṇ rucira kataṅga yan kucup.
 *C. b. ABDEK anihāṇakēṇ.

The occupation of Madana was to give sufference to the people. He stood ready with his bow and arrows of budding *rucira* and *kataṅga*-flowers which never failed.

26. Kucur nikaṇ wway umēlēkah sakēṇ watu,
 wētū nya śītala tuwi yālilaṇ maho,
 amogha téka milu mawèh panas [s] ikā,
 ri kāla niṇ priyawiraha tatan matīs.
 a. B kucūr. d. BE priyawirahā. C matis.

The water which oozed along a cleavage in a stone, was cool, pure and clear, yet it gave more pain and fury to those living separated from their beloved, no coolness.

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27. Atīta sañ wiraha karih niroṣadha,
sadharmma lāwan ikana sañ kēnēn unēñ,
upāya tan hana kawēnañ maḍōmana,
manah kēnēñ Madanaśarāgni tīkṣṇa ya.
a. B kārīh. b. B ikāna. c. B maḍēmana.

Those people were very far from being cured, in the same way as those overwhelmed by desire. There was no way to relieve the heart of a person already consumed by the fierce raging fire of the arrow of Love.

28. Nayādi tan papakēna téki nirguṇa,
guṇāñliput ya kasakitan ta dé nya wēh,
nya wēh manah Raghusuta śokamānasa,
sasar hiḍēp nira humēñēñ sirāsuwé.
c. B śokamanasā.

Guidance etc. were useless and worthless. Enclosed by virtue such a person was tortured by them. Likewise was the state of Raghusuta's heart, strangled by sadness and sorrow. His mind was in the grip of perplexity and for a long time he remained silent.

29. Suwéla parwwata ramañīya uttama,
tamāla komala tamalah riké tēmēn,
taman nirañ Madana hiḍēpku yānurun,
n-ururwakēn priyawirahāmañun [n] unēñ.
a. ABE parbwata. b. B tamalā. d. C mañunēñ. E amañun hunēñ.

'The mountain of Suwéla is fabulous and marvellous, everything tender and beautiful is here in abundance. I think it is the garden of Madana brought down to earth to shatter [the mind] of one, who is, overwhelmed by pangs of love as the result of living in separation from his beloved.'

30. Lāwan lwah-lwah riya taman adalēm*,
kēmbañ bajrojwala amuja dilēm,
muñgwiñ tēmbiñ nya taruṇa samalēm,
sumrāk rūm nyān kadi puḍak inalēm.
*ABCDE. a. K madalēm. b. BD ḍilēm. d. B nya.

And the rivers [on the mountain] are not deep, the white flowering *kuśa*-grass was glowing in worship of the *dilēm*-flowers, on the banks there were young *sēdap malēm*-flowers. They smelled sweet like that of withering pandanus-flowers.

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31. Jahni yāhēniñ talaga kadi lañit, mambañ tañ pās wulan upama nikā,
wintañ tulya ñ kusuma ya sumawur, lumrā pwékañ sari kadi jalada.
b. CE māmbañ. pas. d. B jalađa.

The water of the lake was clear like the sky. The floating tortoise was like the moon, the flowers were like the stars scattered around, and the pollen drifting everywhere was like clouds.

32. Molöm ambö surabhi ya masëkar,
molah dé niñ hañin umirir alon,
monēñ kumbañ [ñ] umara riya mariñ,
monēñ sañ Rāghawa mulat iriya.
a. C āmbö.

Tender was the fragrance of the *surabhi*-flowers, which moved lightly blown by a soft breeze. A bee, in the grip of passion, came to her to stay. Rāghawa was afflicted to see him thus.

33. Rāmyān rambat gađuñ anēđēñ arūm, ñkāné wit niñ pađali pađa milēt,
kadyaṅgā niñ [ñ] anakēbi pađa sih, tan sah mañol suku patakurañan.

The *gađuñ*-plant while in full bloom, wound nicely around the *pađali*-tree, just like a loving couple, embracing each other with arms and legs all the time.

34. Saśrī yāñēluñ hana ta ya mañunēñ, kapwomuṅgwīñ pađali pađa milēt,
kwēh kēmbañ nyānarawata sumawur, tulyāñrumbé malara kinawayuh.
b. B pađali mana milēt.

Prettily the *gađuñ*-plant hung down, others in the grip of desire wound around the *pađali*-trees. Many of its flowers fell scattered around, as if they were shaken off when they were caressing each other closely.

35. Masih tañ wañ umulat i sulasih, lwir nyān polah* kadi mañasih-asih,
sumyañ kumbañ maluyakēna ñ asih, mēñgēp miñgat kadi mañadah asih.
*B. b. ACDEK solah.

People would have pity (*asih*) with the *sëlasih*-plant, which moved as if begging for love (*asih*), calling the bees to respond with affection, and not to pretend to leave after ravishing their beauty.

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36. Mēṇḍur mēṇḍuh paḍa-paḍa manēḍēn,
 ṅkā tan mandēl bhramara kajēnēkan,
 maṅkin monēn Raghusuta kabharan,
 maṅdé śoka ṅ bhramarawilasita.

The jasmine-flowers were blossoming in clusters, and the ever moving bees stayed there absorbed. Raghusuta became more heavily affected by love, aroused by the agitated bees.

37. Komala taṅ luruk-luruk atōb masēkar asisihan,
 bān sawanēh-wanēh ya maputih kadi ta winasēhan,
 paṅḍakaki prakirṇa ya mawor wuṅa wari* kasihan,
 kwēh bhramaromarériya lulut kadi kēna kasihan.

*BCDE. c. AK wira. D maṅḍakaki.

Tender and densely the red *luruk*² flowers blossomed side by side with other white *luruk*² flowers which looked so pure, as if being washed. The *paṅḍakaki* were numerous and blended together with the hibiscus-flowers in love. There were numerous bumblebees coming to them as if affected by love as a result of a love potion.

38. Mwaṅ kayu téja ronya kadi tambaga ya winasēhan,
 pān nya ya tongwan in manuk anéka hana masēsēhan,
 kapwa wijah sadarppa masiwo marumah awurahan,
 syuṅ muni lèn bayan paḍa widagdha kadi winarahan.

And the trees were gleaming, their leaves looked as if they were made of polished copper. On the branches all kinds of birds were nesting noisily, and in high spirits they romped with each other while setting up their nests. The parrots were talking to each other as if they were trained birds.

39. Pārswa nikaṅ Suwéla ya kabēh paḍa makayu-kayu,
 wwah mamayaṅ payaṅgu masēkar mrēdu paḍa rahayu,
 ṅkā ri tēgal-tēgal* nya maratottama matata hayu,
 śuddha sēkar nya yéka maputih kadi ta ya gumuyu.

*BCDE. b. B pada. D mayaṅgu. c. CD nyā. K tēgal nya. d. B tat yan.

The slopes of the Suwéla-mountain were covered with trees which bore fruit and flowers. The *payaṅgu* were flowering nicely there on the field, [as if] arranged, excellent in beauty. The flowers were so pure and white, as if they were smiling.

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40. Mwan hana ho gaḍiñ ya tumēluñ cala ya magiwañan,
 tulya manēmbahé sira hawis nya ya upama tañan,
 ronya makiñ tibā maputēran ta ya apan ahañan,
 citta nirañ wiyoga ya paḍa nya maha sabayañan.
 a. A caya. D wo.

There were *gaḍiñ*-coconut trees which bent down and swayed slightly, as if paying their obeisance to him, their leaf-stalks were their hands. Their dry leaves fell fluttering down because they were light in weight, resembling the mind of one separated from his beloved, wandering restlessly.

41. Atha ri tēka nirañ naréndrātmaja, ri śikhara nikanāñ Suwélācala,
 kalawan ikana tañ watēk wānara, kadi-kadi ta sahasra sinhāgalak.

So the prince arrived at the top of the mountain of Suwéla, together with the monkey-host which were like thousands of wild lions.

42. Prakāṭa paḍa humuñ masiñhānada,
 kadi ta gērēh i śrēnga niñ parwwata,
 manuk umibēr apūrwwa kagyat kabēh,
 makakarasak ikañ kēnas yālayu.
 a. B masiñanadā. b. ABDE gērē. AE parbwata. B parbwatthā.

They were roaring tumultuously like thunder at the top of the mountain. The birds were startled beyond compare and flew up, whilst the deer fled away in a rush.

43. Kapi capala ya jāti moñsil kabēh,
 tuwi wēlēkañ añēl ya kapwālapā,
 dadi ya rumabhasékanañ wwa-wwahan,
 wija-wijah arēbut lumumpat parēñ.

It was the nature of monkeys to be restless, never staying at one place for a moment. Besides, they were thirsty and hungry so they assaulted the fruit-trees, simultaneously they jumped upon them to reach for and snatch the fruit.

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44. Wwara wuni mamaniſ ya poh ambawañ,
 wwara wara-warañan kapuñduñ limus,
 kamalaka wadarālwa wulwan* limo,
 kamalagi calakēt kukap gintuñan.
 *AC. c. BDEK wuñlwan. d. B kamagi.

There were sweet *wunis*, mangoes and *ēmbacañs*; there were all kinds of bananas, *kapuñduñs* and *limus*, *kamalakas*, *wadaras*, *los*, *rambutans* and citrons, tamarind, *calakēt*, breadfruit and pawpaws.

45. Wyu bakula maja luñga ſentul duhēt,
 panasa kamēsa barkakan sūkara,
 rahu kacapi kawista lañsēb salak,
 kalayu kalih aſēm rukēm tañgulun.
 a. ABCDE baja. b. A sūraka. B panāsa. d. ABCE lawan tañgulun.

There were lots of *bakulas*, *majas*, *luñgas*, *ſentuls*, *duhēts*, jackfruit, *kamēsas*, *barkakans*, *sukaras*, *rahus*, *kacapis*, *kawistas*, *lañsēbs*, *salaks*, *kalayu*, also tamarind, *rukēms* and *tañguluns*.

46. Nahan ikana samūha niñ wwa-wwahan,
 ya pinarēbutan iñ watēk wānara,
 phala makabarēbēl ya kontal wanēh,
 hana rēmēk arēmuk wiſirññān sirat.
 d. B wiſirñña.

Thus were the kinds of fruit the monkeys fought for. They were shaken off from the trees and thrown off, others were smashed and shattered, their juice spattered.

47. Kayu-kayu ya matōb phala nyātasak,
 kapibala umañan yayātah warēg,
 kadi sujana mañarjjanēñ mās mañik,
 parāhita ya ta donya tan bukti ya.
 a. B phala nya tasāk. b. C yayāh tah.

The trees were laden with ripe fruit. The monkey-host ate their fill. [The trees] were like noble people who procured gold and jewels for the weal of others, and not for their own good.

SAPTADAŚAMAS SARGGAH

CHAPTER XVII

1. Tat k̄ala sañ prabhu Daśānana rāga citta,
 ñikāné taman nata manah nira tan patamban,
 Sītā siréka hana riñ hati nityakāla,
 āśā gēlāna rasa mātya sawèt nikañ hyun.
 d. B rasā.

Meanwhile king Daśānana was deeply in love [with Sītā]. He did not find a cure there in the royal garden. Sītā was always in his mind. He was sad and lovelorn, and felt as if he would die from desire.

2. Tātar pañan marika riñ wēni tan katurwan,
 mosah prapañca balisah sira tar hanénak,
 anhiñ sirañ nrēpasutā juga lot cinitta,
 hāh kaṣṭa rāga manakit wiṣayāniwāryya.

He could not eat and at night could not sleep. He moaned, his mind wandered aimlessly and restlessly, without one bit of comfort. He thought only of the princess incessantly. Ah! Passion was pernicious, as it tortured like irresistible poison.

3. Mahyas mabhūṣaṇa makumkuma rājalilā,
 dodot nirottama sugandha ginandha riñ māś,
 sēsrañcuṇi nya sumēnō lumarap mañik nya,
 rapwan kinahyunan anéka ulah nirāhyas.
 a. B makumkumā. b. ABCDE wastra.

He dressed and made himself up with jewellery. He anointed himself with curcuma, especially blended for royal use. His clothes were of excellent material, perfumed and interwoven with golden thread. His diamond rings were sparkling, his jewellery brilliant. In order that [he be] accepted, he did his best to make himself good-looking.

4. Māyā gaway nira cēñēl naranātha Rāma,
 lāwan cēñēl prawara Lakṣmaṇa śuddha sākṣāt,
 wadwā prawīra ya tikā mawa rodrarūpa,
 cēṭi nihan mamawa bhūṣaṇa māś apēni.

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He made illusory heads of king Rāma and the hero Lakṣmaṇa, which looked perfectly exact. Highranking but horrible looking officers carried them, and female attendants brought jewellery and golden ornaments.

5. Nāhan [n] ulah nira apūrwwa mamañcanātah,
sañkā ya tan kalawanan dadi mēpwiñ āmbēk,
aṅgā nirañ Janakarājasutān sinādhya,
sañkā ri tibra niran ahyun anékabhāwa.

Thus was his sly scheme to deceive, because he could not obtain a favourable response, which brought him disappointment. He wished to obtain the approval of princess Janakasutā (about his proposal); and because of this deep passion he had devised various plans.

6. Prāptēñ taman tumama śīghra taman wikalpa,
maṅgā hiḍēp nira ri sañ wararājaputrī,
dé nyān huwus mati sirañ nrēpaputra Rāma,
mojar sirāmujuki harṣa sarāga maswī.

On arrival at the pleasure garden, he went in without any doubts, that the princess would accept him, because prince Rāma was already dead. He spoke with persuasion, love, joy, and persistence:

7. Ari Jānakī lihatanā ikēñ hulu,
takarin cēñēl nika si Rāma tékihēn,
kalawan si Lakṣmaṇa nahan huwus mati,
aparan ta liñta kawēkas ndya pañhaḍā.

a. B hulun.

‘My dear little sister Jānakī. Look at these heads! Without doubt these are the heads of Rāma and Lakṣmaṇa, who are consequently already dead. What do you say, that you are left behind. Whom would you rely upon?’

8. Pinujinta śakti ni si Rāghawāsama,
tuhu yāsamēñ wēdi kaniṣṭa tan walēs,
tuwi lumbu lambayuñ akas ta yénarit,
nya kunañ bubuk paḍa ni Rāma Lakṣmaṇa.

b. ABCDE tat walēs.

‘You have praised the power of Rāghawa as being beyond compare. In reality he is without equal in cowardice, debased and had no strength to counter-attack. In fact he was like rhubarb or leaves of string beans-plants cut with a sickle or [in other words] Rāma and Lakṣmaṇa were like porridge.

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9. Ya matañ nya linkwari manahta yātēḍuh,
tañ atīta kéwala wuwusku yat patih,
apa tan hanékana lēwih saké ryyaku,
i pējah ni Rāma aparan kasañsaya.

‘Therefore I say, my dear, do not lose your composure. Let bygones be bygones. Only follow my words, because there is no one who is better than I, after the miserable death of Rāma.

10. Aku cakrawartti jaya riñ jagat kabèh,
tuwi rūpawān aku udāra saśriya,
aku māsihāri kawaśāku dēnta wèh,
kita rowaṅaṅkwari mamuktya sēmbahēn.

‘I am a universal king, victorious all over the globe. Moreover I am good-looking outside, and noble inside. I will love you my dear, rule over me. Be my consort in pleasures and power.

11. Nya ta sañ hyañ Indra tuwi bhakti téryyaku,
ratu dibya śakti paricāra ni ṅhulun,
tuwi tan sukāmbēku rikañ sukottama,
ri sēḍēñ nya tan kita siwin lawan [n] aku.
c. ABCDE sukāmbēk irikañ.

‘Look, even god Indra is devoted to me. My attendants are excellent powerful kings. Besides, I cannot enjoy all those outstanding luxuries, if you are not at my side (in power).

12. Yadiyat pituhwa sawuwusku hé priyā,
sira sañ Śacī tuwi matimpuhé kita,
lawan apsarī atisayēn halēp kabèh,
umawā guṇa nya gawaya nya té kita.
a. A priya.

‘If you follow all that I say, my love, even Śacī will wait upon you, and extremely beautiful heavenly nymphs will do what they can to carry out your orders.

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13. Yadiyan naréndra Janakāri saṅsayan,
yat akona liṅta umarā ri Maithila,
hana wastra dibya kalawan hēmās maṅik,
sira yogya liṅta ya wawan saménaka.
b. B Maithili.

‘Have you doubts [about the approval] of king Janaka? You may order to be taken to Mithilā, excellent clothes, gold, jewels, you name it, and they can be brought there as much as you wish.

14. Nya ta ya ṅ gaṅan sahana pawwaté sira,
haliman kēbo turaga garddabhēṅḍitēn,
hana moṅ warak wwara ta siṅha paṅjaran,
hana riṅ waraṅka tikanā waraṅkakēn.
d. ABCDE ikanaṅ waraṅkakan.

‘Now, if it is food that you want to send to him, let elephants, water-buffaloes, horses, donkeys, be carried by demons on their hips. Let tigers, rhinoceroses, lions etc. be carried in cages, and be put in enclosures there [in Mithila].

15. Hana lèn timiṅgila lawan [ṅ] iwak tuli,
kalawan bēbēd hyu hana lumba-lumba lèn,
tamalah ḍaḍaṅ pēsut iwak liman wanēh,
tuwi lēmbwarékana nahan ya rumpwana.

‘There are whales and *tuli*-fishes, *bēbēd*, sharks, flying fishes, *ḍaḍaṅs*, *pēsuts*, and other huge fishes, even *lēmbwaras*. Let them be caught.

16. Yadiyan kuraṅ [ṅ] ikana liṅta pawwata,
atagēn siraṅ Baruṅa haywa saṅsaya,
umawā ta sési nikanan tasik kabēh,
irinēn ya dé nira marā ri Maithila.
d. B Maithili.

‘If you want still more than that, give the order to Baruṅa, without doubt, to take all the inhabitants of the sea to Maithila, accompanied by himself in person.

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17. Kimutéka sési nikanān alas magōn,
 ikanañ manuk sahana niñ kēnas kabèh,
 hana déwatā ya atagēn mawérikā,
 dulurēn ya dé nika kinonta pawwata.

‘Likewise with all the inhabitants of the great forests. Let all the deities in charge with all kinds of birds and game take them [to Mithilā] and order them to give them [to Janaka].

18. Kalawan manuk garuḍa uttamēn agōn,
 kuruñan ya uṅwana nikā taman kalèn,
 hana nāga yékana umuṅwa riñ* panay,
 hana pārijāta ya umuṅwa riñ** wakul.
 *ABCDE. **ABCDE. c. K umuṅwana ri. d. K ri.

‘Also the *garuḍa*, the enormous bird, would be brought there in a cage, nothing else. The dragons would be placed in earthen vessels. The *pārijāta*-flowers would be packed in bamboo baskets.

19. Wwara ratna pañkaja sahasrapatra ya,
 ya ta milwa pawwata apan mahādbhuta,
 saphalān wawan phala sakēn kadéwatan,
 ndya kasañsayanta ri kité si Rāwaṇa.

b. B mahadbhuta. c. D saphalā. d. AD kasañsayan kari. B kasañsayéka ri.

‘There are also jewelled lotuses with thousand corollas. These should be included in the gifts, as they are extremely amazing. There are also fruits which are worthwhile to include, namely those brought from the abode of the gods. Why should you have doubts about Rāwaṇa?’

20. Janakātmajāri ya matañ nya yāsiha,
 tuluñēn ṅhulun malara dēnta kāsyasih,
 kadi tan si Rāwaṇa hiḍēpku riñ hawak,
 yadi tat pituhwa aku hāh lēhēn pējah.
 d. B yadi tan.

‘Therefore my little one, Janakātmajā, have pity with me. Save me from suffering lovesickness which was aroused by you. I feel as if I am not Rāwaṇa. If you do not meet my request, ah, I prefer to die.’

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21. Iti nā ta wuwus nirān panomah, sira sañ Rāwaṇa rāga harṣa tībra,
 tuwi sési nikañ purī ri Lēnkā, ya ta winwat ya pawèh ri déwi Sītā.
 a. D ita.

Thus were his words of proposal. Rāwaṇa was deeply in love and in high spirit. Even the city of Lēnkā with its contents was offered to princess Sītā.

22. Sira sañ Janakātmajār sinomah,
 humēnēñ tībra gēlāna mūrccitāśa,
 ri pējah naranātha Rāmabhadra,
 ya paran niñ hati milwa mātya tan lèn.
 d. ABE parān iñ. D parā.

Janakātmajā when she heard the proposal was silent, very deep in grief and out of her mind. At the death of king Rāmabhadra, all that she wished was to join him in death.

23. Manañis mañesah mahos ya mosah,
 ikanañ luh humilī nirantarādrēs,
 katibā wiparīta tār udhāni,
 kumētēr sandhi nikañ hawak kabèh grah.
 b. ABCDE nirāntarādrēs.

She wept, she moaned, she groaned and lamented. Her tears flowed incessantly, then she fell on the ground and swooned away. All her limbs were trembling in agony.

24. Mabañun matutur masū masambat,
 umulat riñ hulu sañ naréndraputra,
 kahidēp pwa huwus hilañ sirèn rāt,
 pariśuddha ñ hati tan hana ñ katrēsṇan.
 c. D siré. d. B hana. DE hanāñ.

When she came to and remembered what had happened, she bewailed and lamented while looking at the heads of the princes. She thought they were already dead, so she cleansed her heart and cleared away all attachment [to the world].

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25. Mañatīta manāmpur in manah dé, matulañ riñ pati nirbhayékañ āmbëk,
 inujar nira śakti sañ naréndra, ri sawèt ni lara tar lëgö sudhīra.
 d. ADE niñ.

Impurities in her heart were gone, as she resolved to die. There was no fear in her heart. Out of grief she bewailed the might of the prince, with firm resolution:

26. A-ha nātha bhaṭāra Rāmabhadra,
 ndya matañ nyat mati hāh laranku dènta,
 takarin Puruṣottamāñśa déwa,
 umahā mañdadi rākṣakā nikèn rāt.
 b. B nyak pati. d. B umāhā.

‘O, my lord Rāmabhadra. What is the reason for your death? Ah, how I grieve for you. Without doubt you are the manifestation of god Puruṣotama intentionally descending on earth to protect it.

27. Paramésvara śakti nātha riñ rāt,
 tuwi tan sora atah rikañ kaśūran,
 kala rākṣasa janma alpaśakti,
 ndya matañ nyat mati dé nya yālaranku.
 d. B pati.

‘My lord is as powerful as Paramésvara on earth, and surely you are not inferior in power to those evil demons of powerless origin. But why were you killed by them? O, what grief!

28. Nya ta sañ ratu nūni riñ sabhā, asamūhāta rikañ swayambara,
 syapa śakti lëwih saké kita, kita tuñgal umëṭañ [ñ] ikañ laras.
 a. ABCDE sabhākwëh.

‘Now, what about all the kings assembled in the audience hall formerly at the occasion of the *swayambara*, who was the one exceeding you in power? You were the only one who could draw the bow.

29. Nya ta sañ rëši Rāma Bhārggawa, umawit sañ prabhu nūni riñ hawan,
 rasikā ta wiśëša riñ raña, kita tan lèn ta sumorakën sira.
 d. B lèn sumorakën.

‘Well, the sage Rāma Bhārggawa, who laid in wait for you on our journey home. He was outstanding in combat, yet you defeated him, no one else.

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30. Nya wuwus nira sañ mahārēṣi nūni, kita tan lèn ta baśā rikañ triloka,
ri wēnañta matī musuh rikañ rāt, śaraṇā niñ magawé ta yajña pūjā*.
*BDE. d. ACK pujā.

‘Other things, the predictions of the great sages in the past said that you would rule over the three-fold world. By virtue of your might, the enemy of the world was slain, which was the means to the success of the offerings.

31. Riñ anāgata rakwa riñ dēlāha, kita mañdadya manuṣya ékacatra*,
śaraṇā nikañ jagat samasta, ikanañ daitya kalēñka patyananta.
*ABCD. b. EK ékacakra. c. B samanta.

‘In the future, you will manifest into a universal monarch who will be the protector of the entire world, and the filthy demons will be slain by you.

32. Ya tikāna wuwus nirañ mahārṣi, kadi kawéśa banaspati n sirātah,
mrēṣawāda ñ ujar asambhawēñ rāt, ri patinta prabhu hétu niñ [ñ] awajña.
c. B mrēṣawadā ujar.

‘Thus were the predictions of the great sage. He seemed to be possessed by the evil spirit of the forest then. His predictions were lies and did not come true. Your death is the reason for my contempt [of the predictions].

33. Nya rēñōnta narēndra sañ Jaṭāyu,
sira māsih tumuluñ ñhulun ri nūni,
umasō sira śāhasa prawīra,
mamatuk bāhu tar mapējah jugēñ prañ.
c. B sahāsa. d. BCD tamar pējah.

‘Now, may my lord listen about Jaṭāyu. He had pity [with me] and wanted to rescue me in the past. Fiercely and courageously he attacked and pecked the shoulder [of Rāwaṇa], he was not killed in combat.

34. Naranātha matañ nya tak tahātah,
kita matyāpa tatan pinañḍitēñ prañ,
lalu nisphala tan padon larasta,
pañalah riñ Tripuréka nirguṇa pwa.
a. ABCDE tat. b. E pinañḍitēñ. d. D mañalah.

‘My lord, that is why I could not understand, that you could be killed, as if you did not know how to fight. Or your bow, the slayer of Tripura was worthless and useless.

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35. Nya ta hétu nikāk wēnañ sahiṣṇu, tumahēn tañ lara tak* patiyawakku,
ri huripta nahan hinèrku tātah, ri patinta prabhu tan padon huripku.
*ABCE. a ACDE nikān. b. DK tan.

‘This [conviction about your power and skill] gave me the perseverance to endure the sufferings, so that I did not commit suicide. I waited because you were alive. Now that you are dead, my life has no purpose.

36. Saparanta atah ya tūtanankwa, tak adohāku saké sukunta nātha,
yadiyan kawawēn awécidésa, tamatak kāntuna bhaktya nityakāla.
a. ABCDE aparanta. d. ABCDE tamatan.

‘I will follow you wherever you go. I do not want to stay too far away from your feet, my lord. Even if we have to plunge into the *awéci*-hell, I do not want to stay behind, I wish to remain devout to you forever.’

37. Nā tañis nira ta sañ nrēpaputrī, tuñkulīkana cēñēl naranātha,
dibya sañ prabhu asih nira riñ rāt, nā winarñnana nirālara āsā.

Thus was the lamentation of the princess while looking down on the head of the prince. She talked about the excellence of the prince and his mercy toward the world, in a sad and hopeless accent:

38. Dharmma tan hana guṇa nya rinakṣa, tar wēnañ ya tumuluñ lara niñ wañ,
sañ naréśwara* mahārdhika sādhu, dharmma nitya ginawé nira tan lèn.
*ABCDE. c. K naréndra.

‘My lord, it was no use to protect Dharmma (Law), as it could not save people from suffering. My lord was noble and good, and always adhered to the rules of the Law, [yet you were killed].

39. Dāna puṇya aparanta guṇa nya, tan wēnañ śaraṇa rākṣaka māsih,
sañ narādhipa sadājapa yogī, dāna puṇya ginawé nira nitya.
b. C rākṣakā.

‘Generosity and good conduct have no use, as they could not give shelter and protection. My lord had always carried out *yoga* and recited the formulas, and had always adhered to good conduct and giving alms, [yet you were killed].

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40. Śīla tan hana guṇa nya rinākṣa, tan wēnañ ya tumuluñ lara niñ wañ,
sañ naréndra daśāsīla rinākṣa, krodha tan hana jītèndriya śānta.
b. AD tar.
‘It is no use to maintain *śīla* (moral conduct), as it could not save people from suffering. My lord had practised the ten fundamental precepts of moral conducts, anger had been banished, senses had been subjugated and tranquillity attained, [yet you were killed].
41. Bhakti riñ guru lawan ta ri sañ Hyañ, wyartha tan hana guṇa nya hiḍēpku,
āryyaputra masamādhi mayajña, nitya satwahita sātawika satya.
‘Devotion to the teacher and to the Lord, I think, is worthless and useless. My lord had practised *samādhi* (abstract meditation) and performed offerings, and was always striving for the weal of other living beings, honest and devout [yet you were killed].
42. Nya ñ parārtha* karuṇātmake riñ rāt,
wyartha nisphala ya tā paguṇa nya,
sañ naréndra anumāna rikèn rāt,
māsīh iñ wiku udāra guṇajña.
*BCD. a. AEK parārṣa.
‘Now striving for the weal of others out of compassion for the world is useless, worthless and has no virtue in it. My lord had compassion for the world, had sympathy with the great sages and had appreciation of virtues of others, [yet you were killed].
43. Hyañ Basundhara Jalāgni satēja, hyañ Hañin Gagana Dakṣiṇa Suryya,
hyañ Niśākara kitāmretadēha, aṣṭamūrṭti kita déwa wiséṣa.
b. B Dakṣaṇa.
‘Gods Basundharā [Earth], Jala [Water], glorious Agni [Fire], Hañin [Wind], Gagana [Sky], Dakṣiṇa [South], Sūryya [Sun], Niśākara [Moon], you are immortals, the ‘eight formed’ manifestations of Śīwa, you are outstanding deities.
44. Ninda tāku ri kitékana sañ hyañ, lwirta tan wulat i śīla nikañ wwañ,
Rāwaṇādhamā durātmake duṣṭa, wèh pwa yāmēnañatah tan asihta.
‘I condemn you, O, deities, because you seem not to see the conduct of people. You give debased, despicable and wicked Rāwaṇa victory. You have no mercy towards

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45. Sañ Raghūttama sudānta suśīla,
mānawāgama nahan ta tinūtan,
ndā taman paguṇa dēnta kamuñ hyañ,
māsīh in kuṭīla dhik widhi duṣṭa.

‘Raghūttama, who is gentle and of good conduct, adhering to the rules of Manu. O, you deities, are worthless, because you love crooked people. Ah! False deities!

46. Hāh ariñku kita Lakṣmaṇa sādhu, puṇyamānta manulus kita riñ rāt,
tat kasah ta ri paran naranātha, ndā ñhulun kaluṣa tak milu hantu.
b. C kitā. d. ABDE nyā. ABCDE tān ilu.

‘O, my noble younger brother Lakṣmaṇa. You were compassionate and true to the world, you have never been separated from your brother. But I am sinful, because I do not join in [Rāma’s] death.

47. Gōñ i śakti naranātha alaṅghya, rāma Lakṣmaṇa ñaranta rikēñ rāt,
ndā ñhulun kunañ iké atipāpa, hétu niñ pati amogha kitālah.
c. B atipapā.

‘The might of Prince Rāma was great and unsurpassed. You [both] were known as Rāma and Lakṣmaṇa in the world. Only I am the great sinner, as I am the origin of your death and your defeat.

48. Ai prajādhpati Rāwaṇa tiñhal,
ndā nihan ya ta wuwusku rēñōnta,
dharmma niñ kadi kamīki taman lēn,
satya kéwala patibrata dharmma.
b. B tata. C nā.

‘Hey, lord of creatures, Rāwaṇa, look! Listen to my words. The obligation of one like me, is nothing else than to be loyal to her husband.

49. Hétu niñ* turida tak mati ñūni,
dé nya tan mati sirañ Raghuputra,
riñ** mēné pwa ya huwus nira hantu,
sāhasāku ri huripku awās ya.

*ABE. **E. a. ABCDE tat. CDK ni. b. B Rāghuttama. c. ABCDK ri.

‘Love was the reason that I did not kill myself before because prince Raghuputra was alive. Now that he has passed away, clearly I will put an end to my life, forcefully.

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50. Daśamuka ya matañ nya māryya mojar,
 kadi-kadi jambat ujarta jañjan akwèh,
 tuwi-tuwi kita śakti cakrawartti,
 tat ahalēpāta makolaha ñ wimārgga.
 c. ABCDE ratu śakti. d. ABCD tak.

‘Therefore, Daśamukha, keep quiet. You have been talking nonsense for too long. Even though you are a powerful universal king, yet it is wrong for you to go on the wrong path.

51. Asama-sama kitèñ sudhīra wīra,
 prabhu wibhawādbhuta uttamèñ prabhāwa,
 saphala talapanēki jīwitāṅku,
 ikana tēwēkta tibākēné gulūṅku.
 a. B kité. c. D talapanēnki.

‘[You said] you are unequalled in courage and steadfastness. [You said] you are a respectful king with amazing and excellent power. Now be generous, take my life. Cut off my neck with that sword of yours.

52. Kuśāla ya ginawènta śāla dibya,
 yaśa paripūrṇna ya pūrakèñ triloka,
 rikana ta tulusanta mātyanāku,
 tuhu-tuhu sañ prabhu bhūmipālakèñ* rāt.
 *B. d. ACDEK bhūmiphalakèñ.

‘You have built excellent and suitable buildings perfect to fill up the three-fold world. Therefore go ahead and kill me, then you will really be a universal king, ruler of the world.

53. Yadin agēlēha ñ astra dēṅku liṅta,
 saphala ta sañ hyañ Apuy umātyanāku,
 asiñ-asiña ta lèn mamātyanātah,
 tak apilihāta marāk paré sañ āryya.

‘If you say that the sword would be spoilt by me, then let the fire be worthy to kill me, or anything that kills will do, I will not give my preference, as long as it takes me to my prince.’

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54. Nahan ikana wuwus nirāṭisatya,
 Daśawadanāta muwah manah niropĕk,
 salahasa sira kérañan kabāñan,
 minis awēnis laku kāsyasih nirāsih.
 d. B nira sih.

Thus she spoke, full of loyalty [towards Rāma]. Daśawadana was again plunged into displeasure. He was disappointed, indignant and embarrassed. Making a wry face, he was annoyed and sadistic, showing no mercy at all.

55. Bari-bari ni wuwus niré si Sītā,
 mañayam-ayam juga mātya tan padondon,
 tan anĕn-anĕn iwĕh nikĕn dadi wwañ,
 lara-lara niñ dadi tan baśéryyawak nya.
 a. BD nirāsi. c. ABCDE tak. niké.

Despite all his words to her, Sītā seemed to stick to her plan to die without reserve, without thinking of the perils of being a mortal being. It was his greatest sorrow in life that he had no power over her body.

56. Ndyā kari guṇa nikañ patibratātah,
 kinaharĕpan [n] apa tan wuruñ kapañguh,
 mati kita niyatā kari n katĕmwa,
 lĕhĕña kitāt mahurip mamuktya bhoga.
 a. C nda.

‘What is the use of being faithful to your husband? [If you stay alive] all that you wish will certainly come true. Death will come eventually. It is better that you stay alive to enjoy pleasure.

57. Takarin aku iké prabhūttamĕn rāt,
 sakaharĕpañkwa rikañ triloka dadya,
 sapulu-puluha lakṣa séwu Sītā,
 kṣaṇika tĕkā ya matañ nya tūt ujarku.
 b. A sakaharĕpkwirikañ. BE sakaharĕpañkwirikañ.

‘It is clear [to you] that I am a prominent king in the world. What I want from the threefold world will come true. Even if I wanted millions and millions of Sītās, they would appear in a moment. Therefore obey my words.

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58. Hayu-hayu ni wuwusku yogya liṅku,
 ya juga taman pakaliṅa dé nyu māmbĕk,
 alah alara luluy mahān pamuṅḍuṅ,
 kaguyu-guyun* malaré k-apan mapuṅguṅ.
 *ACD. b. ABE nya. d. BEK kaguyun-guyun.

'I think all my words are good and proper, yet you could not understand them. [Instead you become] upset, impudent and very much infuriated. It is ridiculous that it could hurt or I must be very stupid.

59. Ilu ta laku tulih tan ora téki,
 ulih-ulihan riya luṅṭa dé nyu mojar,
 wawa ta hulu ni Rāma sawyakĕn ṅkā,
 abalaṅakĕn ta muwah rikaṅ pacaryyan.
 b. ABCDE nya.

'Alright, you may go and join him in death, as the result of your insulting words. Take along the head of Rāma and make a scarecrow of it, and [later on you may] throw it away in the sewers.'

60. Daśamukha ya ta liṅ nirātikopa,
 alah awuyuṅ sira héwa tan tinaṅgap,
 lumaku sira mulih tĕkĕn kaḍatwan,
 maṅucap-ucap naya cĕṭṭa uccha caṅkak.

Thus were the words of Daśamukha, full of fury. He was enraged and mad, because he was not accepted. He returned to his palace, to discuss highly conceited and deceitful plans.

61. Nda ta tīta sira saṅ Daśaśīrṣa, Jānakī sira muwah ujarĕn ta,
 mojarājar-ajar iṅ Trijaṭāmwit, mātya tāturun apuy juga tan lĕn.

Let us leave king Daśaśīrṣa, and let us speak about Jānakī again. She talked to Trijaṭā and took leave from her, as she intended to take her life by fire, nothing else.

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62. Śoka kaṣṭatara sañ Trijaṭāsā,
 dé nya yar pējaha sañ nrēpaputrī,
 ndan manah nya manulus drēḍabhakti,
 satya riñ* sira ya mātya tumūta.

*ABCDE. a. B tarā. d. K té.

Trijaṭā was very anxious and hopeless when the princess decided to kill herself. Her heart was truly devoted and loyal [to her]. So she resolved to die with her.

63. Tībra sañ Janakarājasutāmrem, tan pisan kapati sandhi gupuh grah,
 tar pañumbarah-arrah wiparīta, oṣadhā nira ta liñ nira mātya.

Out of grief princess Janakarājasutā went to bed, but she could not sleep, as all her limbs were aching, she laid still as if unconscious and said that the only cure was death.

64. Madyarātri ya sēḍēñ maturū ñ wañ,
 tan hanāta ya mumik paḍa nidrā,
 ñkān pamoñ apuy apūrwwa dilah nya,
 mātya rakwa sira kapwa mamūjā.

It was midnight. Everybody was asleep, nobody moved a muscle. Then she made a fire, flaming high. She wanted to die, so she prayed for it.

65. Jānakī sira surūpa sujanmā, śuddha tañ hati sunirmmala ñ āmbēk,
 śuddha kēn ira sugandha ya sohya, śokamānasa sumādhya sañ āryya.

Jānakī was beautiful and of noble origin, pure of heart and flawless of mind. Her clothes were pure, and mildly perfumed. [Though troubled in her heart] her mind went to the prince.

66. Swasti rāja umarādhana sañ hyañ, citta tañcala dudug ri Bhaṭāra,
 saprayojana sira prañidhāna, prārthanā nira ri sañ prabhu Rāma.

'Hail to Śīwa!' invoking the Supreme Deity, her unwavering mind roused up to Him, the object of all profound religious meditation. Her prayer was directed to [God on behalf of] king Rāma.

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67. Ndah Bhaṭāra kita bahni ṅaranta, nyāku mātya apa tad wulat i ṅwañ,
tar pawèh suka-sukā ri manahku, ndah patin kasula tāku Bhaṭāra.
b. B tan. d. D patīn.

‘O, Bhaṭāra, in Your form as Fire! Here I am to die, as You never care for me, never giving me any happy feeling. Now, You can torture and kill me, O, Bhaṭāra!’

68. Ndā kunañ phala-phalā ni patiñku, bhukti tāwakun amūrṣita ri Hyañ,
Rāmabhadra sira téka tēmunkwa, mon sadadya pakurēnku ya śuddha.
‘But let my death bring some results. Consume my body as my offerings to You, and let me rejoin Rāmabhadra, if as long as I have lived, my marriage was pure.’

69. Nā ta liñ nira manēmbah i sañ Hyañ,
glāna yar wulati sañ Trijaṭāsih,
aśrupāta* humilī yaniwāryya,
mojar épu ya sawèt ni lara nya.
*ABE. c. ABCDE umili. CDK aśupāta. d. ABDE i.

Thus was her prayer to the Supreme Deity. She was depressed when she looked at the affectionate Trijaṭā weeping while her tears were flowing [down her cheeks], trying to speak wearily, because of her sorrow:

70. Dyahku toh ndya ta kunañ lara ṅūni, riñ jagat-traya rikañ suraloka,
riñ kathā carita kāṅḍa usāṅa, ndyāñ muwah tuladané kita ṅūni.
a. ABCDE kunēñ. d. ABCDE nyañ.

‘O, my lady, what kind of sorrow was it that happened in the past, in the threefold world and in heaven, in stories, histories, and old legends that was a precedent to yours.’

71. Ndyēñ purāṅa niyatēñ aji pūrwwa, mañkanā kadi laranta lara nya,
hāh-ah-o lalu lalis nira sañ Hyañ, tar wulat rikañ ulah kasusatyān.
a. DE ndyāñ.

‘In what religious or holy scriptures in the past can be found a story of sorrow like yours? Ah! God has been very cruel and has no regard for people with integrity.’

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72. Wyartha tan paguṇa taṅ guṇa satya, nirguṇa ṅ guṇa patibrata dé Hyaṅ,
 ndān ikaṅ maguṇa duṣṭa kaniṣṭa, yéka tuṣṭi rikanān Widhi duṣṭa.
 a. ABCDE kapwa guṇa niṅ.

‘That virtue of integrity is useless and worthless, the virtue of faithfulness towards a husband is no virtue for the Supreme Deity. On the other hand, people deceitful and debased receive the favour of the delusive Deity.’

73. Hétu yan kadi wuwusku awajñā, dé niké pati niraṅ naranātha,
 puṇyamānta guṇamānta guṇajña, ḍū pējah pwa sira hāh lalu saṅ Hyaṅ.

‘My insulting words were apparently brought about by the death of the king. He was meritorious, virtuous and has appreciation of the virtues of others, yet he is dead. Ah! God is too [cruel].’

74. Kāla yan malara tībra makiṅkiṅ,
 kampitékana mata nya ya molah,
 nā mataṅ nyan agiraṅ ta manah nya,
 mājar-ājar i siraṅ nrēpapatrī.

When she was weeping very sadly, her eyes throbbed. That excited her heart, and she spoke to the princess:

75. Ndah nihan śūbhanimitta t-inēt-inēt,
 kampitékana mataṅku ya ri kiwān,
 toharah dyah aparan ta kapuhara,
 dé nikaṅ mata mahā-haru-hara ya.
 b. BCDE mataṅku ri. c. ABCDE aparan ndya.

‘I recall that this is a good portent, my left eye throbbed. Well, my lady, what should be the reason that my eyes would make such a fuss.’

76. Ndak marèṅ giri Suwéla ta sakarèṅ,
 ndak lawad sira bapaṅku yan ahurip,
 mājarāk pējaha milwa ta ri kita,
 yan huwus mati huwus syapa turidan.
 c. ABCDE mājarāku mati milwa.

‘I will go to the Suwéla mountain for a while. I will visit my father if he is still alive, to tell him that I will join you in death. If he is dead, then it would not matter to anyone.’

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77. Dyah nihan ya samayañku ta ri kita, tāt amātya riñ apuy kapara-paran,
hèrakèñ juga tèkaku ya masiha, ñkāna yan pējaha mātya lawan aku.

‘My lady, promise me not to die in the pyre, for any reason what-so-ever.
Please have mercy, wait till I come, then you and I can die together.’

78. Trijaṭā nahan ya ta wuwus nya yékana pēsāt nya śighra ya mibēr,
tēka yèñ Suwéla giri ratna māya ya ta mēsi wānara kabèh,
tēmu sañ bapāsila rikañ śilātala suśila sādara sira,
mahārāja Rāma hana riñ palañka ari Lakṣmaṇāsila ri sor.

Thus said Trijaṭā and she sped away by air immediately. She arrived at the Suwéla mountain of jewels, and found it full of monkeys. She met her father sitting respectfully on a flat stone making his audience to king Rāma who sat on his throne with prince Lakṣmaṇa sitting nearby.

79. Naranātha tar kēna rikañ turū mulat ikañ wrayādbhuta dahat,
paḍa kapwa yāsrama umēt wakèñ kanipuṇa nya riñ raṇa kabèh,
Trijaṭā masö mara ri sañ bapa praṇata gorawāwara-warah,
ri lara nya yar pējaha dèwi riñ apuy umātya riñ kawa-kawa.

The king could not sleep and watched the monkeys with great amazement. They were training in combat and displaying their skill in battle. Trijaṭā moved towards her father with caution and respect to tell her sad story about the intended death of the princess on the pyre.

80. Bapa hāh alib hala nirañ Daśānana kalēñka bañcana dahat,
mahārāja liñ nira pējah ikañ hulu kinonakèñ wulatana,
ya ta hétu dèwi Jānakātmajār pējaha liñ niraturun apuy,
ya tikāna donku bapa mājara ñwan iki mātya milwa ri sira.
c. A Jānakātmaja.

‘Father, ah! How wicked is Daśānana, the wicked deceiver. He said that the great king has been killed and he showed [princess Sitā] the head [of the king]. That made the princess resolve to die on the pyre, and [this is] my intention to come here, father, is to tell you that I will join her in death.’

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81. Lalu hāh larānkwanaku yaṅ ḍēnō sira ta mātya tātaha-tahan,
sira don dumèh haji tēkā dumona i siraṅ Daśāsya taya lèn,
ya mataṅ nya yatna ta tēmēn riyyujar haji tēkākēnanyu ri sira,
kalawan ta bhakti mami tan kalèn sira siwin lawan narapati.
a. C tāha-tahan. D larānkunaku.

‘O, how sad I feel, my daughter, to hear about the princess’ intention to die without due consideration. She is the sole reason that the king comes here to attack Daśāsya. Therefore pass to her cautiously the words of the king to you, and bring my obeisance to her. Tell her that I will only serve her together with the king.

82. Laku tāt ulih anaku śīghra-śīghra* ta-warah ri dèwi mahulun,
ri hurip prabhūttama tamar wikāra kalawan nihan kami kabèh,
ya tikā ibēr nya ta ḍatēn manēmbah awarah ta yālah agiraṅ,
ataruṅ tikaṅ kētē-kētēg mahosyan ikana swara nya kumētēr.
*ABCE. a. DK śīghra ta-warah.

‘Go and return to her as quickly as possible, my little one. Tell the princess that the king is well and alive and so are all of us.’ So she flew away quickly, arrived and reported to Sītā excitedly, her pulse beating fast, her breathing heavy, and her voice trembling.

83. Jaya dèwi-déwa ta mulat manēhta ya sukā naréndra mahurip,
hana riṅ Suwéla lawan āryya Lakṣmaṇa kapīndra Bāyutanaya,
bapa ni ṅhulun taman adoh lawan prawara wīra wānara kabèh,
ibėkan Suwéla giri dé nikaṅ prawaga wéga yāsrama parēṅ.
d. ABDE yāpraṅa.

‘Hail, O, princess! God has regard to your slave! My lord the king is well and alive. He is at the Suwéla mountain together with prince Lakṣmaṇa, the king of the monkeys and the son of the Wind (god). My father is not far away from the chiefs of the monkey-host. The Suwéla mountain is full of them, exercising battle combat simultaneously.

84. Mamupak gunuṅ kaparapal mapañ kadi gėlap rikaṅ kasaṅa ya,
atighora ghūrṅnita gērēh rikaṅ pralayakāla tulya ya humuṅ,
ikanaṅ gunuṅ ya kaguluṅ dinēmwan ahaṅan sinaṅga ri taṅan,
tamatan hanā juga kasaṅsayār alaha saṅ Daśānana huwus.

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'They knocked down the mountains which collapsed like thunder at the ninth season, so thunderous and booming that it resembled the rumble of thunder at doomsday. The rocks rolled down as they were thrown up so lightly and caught up on the palms. There is no doubt whatsoever that Daśānana will be slain.

85. Hana Mantharākhyā giri Mandarādbhuta apūrwwa parwwata magōṅ,
kadi tan gunuṅ-gunuṅ inuṅḍa-uṅḍa kadi siṅgi simban ahaṅan,
paḍa makrak atri ya masiṅhanāda kalalah mamātyana musuh,
ikanaṅ musuh kadi kasay hiḍēp nya pususēn* ya riṅ kṣaṅika ya.
*ABCDE. a. ABCDE Mēntērākya. Mindērādbhuta. d. A kasé. K pupusēn.

'There is a mountain called Manthara or Mandara, a huge and formidable one. It was treated as a toy mountain, as it was tossed up and down as lightly as a little stone in a sling. They roared like lions, so keen to kill the opponent. To them the enemy is like a face-cream, that could be ground to powder in a second.

86. Paḍa dhīra wīra atīśūra-sāra śaraṅā rikaṅ samara ya,
tuwi śakti bhakti sapakon iraṅ nrēpati siddha dé nya kadadi,
dinawut nya taṅ kayu magōṅ ya téka pabulus-bulus nya lumēkas,
galagah hiḍēp nya riya yan gamēl ya tamatan warēg galigapēn.
a. ABCDE paḍa wīra dhīra. nikan. d. A haligapēn. B aligapēn. D galagā.

They are firm, courageous, very heroic and powerful, a real protection in the battle-field. They are powerful and so devoted to the king, that every order is carried out to a successful end. They pulled huge trees to use them as sticks at actions. To them the trees are like reeds which they can handle so easily that they are not tired from brandishing them.

87. Wwara tāmūtēr kayu magōṅ hanāta ya pataṅ puluh takuraṅa,
kadi ḍaṅḍa-ḍaṅḍa kadi tar lēgōn putērakēn ya śīghratara ya,
kapati ṅ banaspati gēlāna tībra wiparīta kēlu kapūtēr,
tak anon ta maṅkana daṅū anuṅ paḍa-paḍa nya kādbhuta dahat.

Some were rotating huge trees of forty armspans in circumference like clubs. They seemed not to become tired of rotating them in increasing tempo. The tree spirit fell sadly unconscious by the rotation. It was very amazing, I have not seen anything like that for a long time.

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88. Aparan matañ nya malarā manahṭa ya pahénakakēn hari-harin,
pawēkas* narēndra pituhun huripta kēmitēn taman haru-harā,
umulat siré nhulun unēn-[ñ] unēn nira ri dēwi tibra ta kunēn,
winurug nhulun muliha mohutēn pējahēnta rakwa sakarēn.

*ABE. a. E pahénakēn. b. CDK kawēkas. d. ABDE pējahakēnto.

'Why should you worry, comfort yourself and relax. Take the message of the king to heart, look after yourself and do not panic. He looked at me and I could see that his longing for you is severe. He ordered me to return as quickly as possible to restrain you from taking your life.

89. Dyah matañ nya ta-rahup ta-kamalagi,
nya ñ gurun lēkas ikañ lara lēpasa,
lālanéka hutita ñ hati malara,
mēh mara ñ suka tēkā ri kita huwus.

a. ABCDE kamaligi. d. A wuwus.

'My lady, therefore wash your face, take a mouth-perfume. Pay great attention to it. Get rid of your sorrow as soon as possible. Take comfort, throw away the woes of your heart. Happiness is near. Rejoice!

90. Nya ñ silih ñiri ñatēn wulati tadēg,
ndah tibākēna ri sañ hyañ Apuy usēn,
rapwa yan hilañ ikañ kaluṣa gēsōn,
sañ narādhipa nahan [ñ] anēn-anēnēn.

'Stand up and look for a substitute to be offered to the Fire (god) as quickly as possible. Let the impurities of the mind be burnt and disappear. Instead contemplate upon the prince.'

91. Dēwi tāgirañ amūja sira wawañ, puṣpa dhūpa saha dīpa ya pinasañ,
sopacāra caru niñ raja-rajahan, japyahoma paripūrṇa ya ginaway.
The princess was elated and made her offerings quickly. She prepared flowers and incense and lit the fire. All the compulsory dishes of offerings, charmed circles, and formulas for the offerings were perfectly prepared.

92. Wrētti sañ Hyañ atisīghra sira murub,
ñkān panēmbah umarēn kanaka mañik,
Jānakī saphala* bhakti atisāya,
prārthanā nira ri sañ nrēpati jayā.

*ABCD. c. EK sapala.

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It happened that the Fire (god) burnt very easily, then [the princess] prayed in front of the 'golden jewel'. Jānakī with great devotion dedicated her prayers for the victory of the king.

93. Hé hutāśana bhaṭāra Hutipati*, déwawaktra kita déwa para widhi,
bhaktawatsala bhaṭāra guṇawidhi, dhārakèṅ giri basundhara jaladhi.
*ABDE. a. CK Huti. b. ABCD warawidhi. c. A bhaktiwātsala. BCDE
bhaktiwatsala.

'O, God Hutipati, the consumer of oblations! You are the mouth of the gods, the god of the gods. Tender, loving, faithful and God of Virtues. The bearer of mountains, earth and ocean!

94. Déwa uttama Śiwāgni kita lēwih, aṣṭamūrtti kita déwata sakala,
dibya aṣṭaguṇa nityasa ri kita, maṅkana ṅ triguṇa dènta kakawaśa.
d. A maṅkanāṅ.

'O, prominent god Śiwa, the most outstanding god of Fire. You manifest into eight forms, the excellent eight supernatural faculties are always in You. Likewise the *triguṇa* (*sattwa*, *rajas*, and *tamas*) are controlled by You.

95. Wīryawān kita wibhuh prabhu balawān,
déwa dānawa maṅastuti ri kita,
siddha cāraṇa umarcchana ri kita,
téja tulya rawi koṭi yan upama.

'You are victorious, omnipresent and omnipotent. Gods as well as demons pray before You, the great saints and wandering sages pay obeisance to You. Your lustre resembles that of ten thousand suns.

96. Mwaṅ jagaddhita ta Bhāṭāra karuṇa,
bhakta yékana winèhta suka magōṅ,
tan kalèn kita paran niraṅ atapa,
mwaṅ siraṅ krētawiwéka suka sadā.

*A. a. A ta Bhāṭāra ta karuṇa. BCDEK Bhārata. b. ABCDE bakti. c. ACDE
parān iraṅ.

'My Lord is the Patron of mankind, the compassionate. You give the devotees great happiness, no one else but You are the refuge of all ascetics, and those who have obtained true knowledge and everlasting happiness.

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97. Nitya kārūnika sātawika ta kita, hétu niñ suka lawan guṇa ta kita,
 mwañ kitékana mawèh wruha riñ aji, hétu niñ manëmu mokṣapada kita.
 a. A nitya karuṇi ta kita riñ kata kita. c. B mawé. niñ. d. BC mokṣapaḍa.
 ‘You are ever benevolent and truthful. You are the source of happiness and virtue. You are the Teacher of knowledge and You are the leader to heavenly Bliss.
98. Ātmamātra ta Bhaṭāra suka ya don, hétu niñ mala kalēṅka ya hilaña,
 kléša pāpa nikanan dadi lēpasa, wèt nyasihta rikanan sakala jana.
 a. ABCDE ātmamantra.
 ‘You are the sole Ātman, the Ultimate Happiness. The eraser of all impurities and diseases, the remover of men’s flaw and sin, out of Your benevolence to all creatures.
99. Déwa hé tribhuwanéswara dahana,
 ndah wulat ryyaku Bhaṭāra anumana,
 Rāmabhadrā sira wèhēn amēnaña,
 māsihéryyaku sukān patēmu mami.
 b. ABCDE anumata.
 ‘O, god, O, King of the Fire of the threefold world, Look at me and may God be merciful. Let Rāmabhadrā win, let him love me and let our union be happy.’
100. Dèwi nahan prayojana nirātidibya ya tēmēn,
 māri mapakṣa mātya ri hurip naréndra karēñö,
 ndan lara niñ wiyoga ta jugāta tapwan alilañ,
 muṅgu rikañ palañka gumuliñ sirāmaca-maca.
 Thus were the prayers of the princess, most excellent and true. She did not want to die at the news of the well-being of the king. But the pain of separation still cast a shade, she lay there on the couch to read.
101. Sañ Trijaṭā mañaswakēn anékawarṇna pinañan,
 pāna supathya māstawa sugandha maṇḍaga puli,
 laṇḍuga taila-tīla hana modakaṇḍa sagula,
 nā ta masuk ri dèwi ri sēḍēn naréndra karēñö.
 b. ABCE sapatya. D pana sapatya. c. ABCDE sagala.
 Trijaṭā served all kinds of food and snacks, beneficial drinks, sweet smelling liquor, *maṇḍaga* (rice-gruel), *puli* (kind of cookies), *laṇḍuga* (sweetmeat fried in sesame-oil), and other small round sweetmeats with sugar inside. The princess could eat them, after she heard the news of the prince.

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102. Sañ Trijaṭān pamèt kaba-kabālahāsih atuhan,
 mépu tumon manah nira makūn macaṅkrama ta ya,
 māmeñ-amēñ masindhyan agawé kudiñ-kudiñ asiñ,
 ménak aguywa-guywana nahan gawé nya sakulēm.

Trijaṭā was very attached to her mistress. She was rather uncertain when she saw how great her grief had been, and looked for some entertainment. She played games, sang tunes at random as long as it gave rise to laughter and hilarity. That was performed the whole night.

103. Mwañ paricārikā paḍa masindhyanādyā wihikan,
 harṣa manah nya yan pasahuran sarāga magirañ,
 konēñ-unēñ swara nya karēñö mawèh lulut unēñ,
 rāmya kiduñ nya kapwa sukacitta yān prahasana.
 d. AE yāt.

Also the ladies in waiting joined in the singing party and they were good in it. They were happy and gay, when their singing received response from others. Their voices were fascinating to listen to, it gave rise to passion and desire. The lyrics were marvellous and gave rise to relaxation and laughter.

104. Śrī Janakātmaḵā malara tībra monēñ añarañ,
 dé ni kiduñ nikañ wwañ agawé prapañca ri sira,
 marmma ḍatēñ sugandha wañi niñ [ñ] aśoka bakula,
 mañkin akūñ manah nira mañēñ- [ñ] añēñ Rāghusuta.

Princess Janakātmaḵā was worried, very lovelorn and passionate caused by the lyrics of the ladies, which created bewilderment in her. Besides, the fragrant smell of the *aśokas* and *bakulas* increased her longing to her husband, Rāghusuta.

105. Hāh lalu nirghrēṇanta hara liñku Manmatha wagus,
 śīrṇa hatiñku dēnta pinanah tatan sipi pēgat,
 dīna dudū dahat tamak udhāni riñ dadi kēdö,
 mātya kunēñ ya ménaka maran hilañ [ñ] ikañ unēñ.
 c. C kēḍö. d. AD ikiñ.

'Ah, how cruel are you, handsome Manmatha. My heart is dashed to pieces by your incessant arrows. I feel very low and discomposed and am not aware of my surroundings. I think I prefer death, as it will end all this longing.

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106. Mañkana tīs ni téja nikanañ wulan [n] atisaya,
 ndan mapanas hiḍḍepku dadi agni ujwala murub,
 purṇṇama nitya tan kagunēman sadā ya gumawañ,
 hāh ndya ta yar suka ñ priyawiyoga nitya linaran.
 a. CE tis. b. BE apanas. d. A yār.

‘Likewise the cool beams of the moon, in my opinion turns to flaming fire, and the moon here is always full, it is beyond description light and clear all the time. Ah! How could one separated from her husband escape the constant torture?’

107. Mwañ ta rikēñ aśokawana somya rāmya ya tēmēñ,
 bāp ta sēkar hanériya marūm nirantara rurū,
 hāh ndya dumēh wiyoga kasukāna yan hana riya,
 sañ wiku mona mēñēña manah nirār para riké.
 b. ACDE nirāntara. c. B dyah.

‘Besides the *aśoka*-garden is extremely attractive. The flowers there are always in bloom, though lots of them fall all the time. O, how could one separated from her lover enjoy happiness in such surroundings. Only the silent monk would find tranquillity [in his mind] in this place.’

108. Mañkana tañ hañin mrēdu sugandha komala mirir,
 ḍū magawé raras hati unēñ ndya dé ya ta kunēñ,
 mātra ikañ gērēh ya karēñö mawèh unēñ agōñ,
 hāh mata dhūrta sañ Madana mēdi yāmarimisi.

‘Likewise is the gently blowing, sweet-smelling breeze. O, it arouses passionate emotions in my heart, and what can I do? The soft rumble of thunder, when heard gives only great agony. Ah! Therefore that mad and crazy Madana is always teasing and taunting.’

109. Ndak wulat in lañit kilat ikā tinonku lumarap,
 mār hrēdayañku dé nya umañēñ-[n] añēñ priyawara,
 yéki tēwēk nirañ Kusumacāpa tīkṣṇa hinunus,
 nā tumibé hatiñku humilī ta rāh nya ri mata.
 a. A mulat. d. A tumibēñ.

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‘When I look up into the sky, I see the lightning flash: my heart is shattered when I remember my love. This is the sword of Kusumacāpa (the god with the flower-arrows) glittering when unsheathed, and it falls upon my heart. Blood flowed out from the eyes.

110. Gandha nikān aśoka asanādi utkaṭa sumār,
 yēka panah nirañ Madana rodra tikṣṇa mañani,
 śakti bhaṭāra Manmatha panah nirāpratihata,
 hāh* kadi mātya tāku mapanas hiḍepku riñ umah.
 *BCDE. d. AK...kadi.

‘The fragrant smell of the *asokas*, *asanas* is all pervading. That is the fierce and fiery arrows of Madana, which hurt. The power of god Manmatha is in his non-killing arrows. Ah! I fell I am dying. I feel so hot in this house.’

111. Dèwi nahan ta liñ nira tumūt sirāta tumurun,
 mañkin ikā manah nya magirañ saharṣa ya kabèh,
 lèn mañidūñ makinnara mabañsi lèn tañ añigël,
 nitya ñ ator lawan mamawa tāmbu tāmblarasa.

Thus said the princess and she came out to join [the ladies in waiting], who became more and more elated. Some were singing, playing all sorts of instruments and others were dancing. Continuously they served around drinks and betel.

112. Mwañ magawé ta junti karuṇa swara nya karēñö,
 lèn magawé sēmut pupul atāh asiñ sakaharēp,
 dwadwal anékawarṇna lakētan tapé pañisi lèn,
 nā pinañanya ménak ahañöt bubur caraña lèn.

Also they played the velocity-game, their shouting and crying were clearly heard. Others played the gathering-ants game, and others another game to their liking. Snacks of all kinds e.g. sticky-rice, fermented rice cake and all sorts of cookies wrapped in banana-leaves. They ate some of them, nice and warm also was the *bubur caraña* (kind of porridge).

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113. Kapwa ta yāsēkar majēnu* kapwa mahyas asalin,
 kapwa makèn lalāsa ya dukūla lāka tūlalay,
 kapwa raray rarā rahayu yukti yogya ya kabèh,
 kapwa ta rāgacitta makin uttamèn prahasana.
 *ABCDE. a. A mayas. K sajēnu. b. ABD lalāsa.

They dressed themselves up with flowers and cream, they changed their attire, wearing skirts of *lalasa*-patterns with contrasting red *dukūla*-blouses. They were young girls, very attractive and nubile. Their minds were affected by love and they were in a playful mood.

114. Lèn hana rākṣasī makuru rūkṣa morēm awēnēs,
 ndan kadurus ya barwañ ahuyañ mañèl asiñ ator,
 wyādhi magōñ wētēñ nya kawayan nirantara kēbēs,
 tan dwa gēlāna sāsiñ aparō paḍātukup iruñ.
 b. ABDE atos. c. ABDE nirāntara.

Then there was a she demon very thin, pale and terrible of appearance. She played the role of a monster, but was in trouble because she had a stomach-ache which caused her to urinate all the time. The people near to her became troubled by her, and closed their noses.

115. Yéka pinatryakèn paḍa kēkēl kabèh mawurahan,
 mérañ umūr ya mamrih alayū tinūt ya ginutuk,
 glāna ñ ator mamid mamuk akēm taman kawulatan,
 héwa n-inum bator nya mawērō warēg ya maturū.
 a. A mahurahan.

She was jeered at and ridiculed by many people. Embarrassed she ran away but people chased after her and threw stones at her. The dancer [playing the monster] was angry and dejectedly hid herself, and indignantly she drank until she became tired and fell asleep.

116. Dēwi dudū manah nira mañēn-[n] añēn sañ ahulun,
 mēpu marēñ prasāda gumuliñ sirāturu-turū,
 sañ Trijaṭā tumūt pamucañan nahan ya winawa,
 mwañ mukawāsa utkaṭa marūm kapūr nya karēñö.

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The princess was perturbed in her heart, thinking about her husband. In grief she went to the temple and laid herself on the ground to sleep. Trijaṭā followed her with a betel-box and mouth perfume, *utkaṭa* (the aromatic seeds of the plant *Pothes Officinalis*) and well-known lime.

117. Sañ Trijaṭā ya tāmupu sēkar pijēr kajēnēkan,
cāmpaka yēnikēt nya n-inapus karañ bali wanēh,
nāñ mañunēñ puḍak ya ta milēt mawor ta* ya gaḍuñ,
dibya hayu nya n añswakēn i dēwi gorawa ta ya.
*CE. c. mawor ya.

Then Trijaṭā picked up flowers and was absorbed in composing a wreath of *campaka* and *karañbali*-flowers. The *pandanus*-flowers were coiled by strings of *gaḍuñ*-flowers. They were extremely attractive and she presented them respectfully to the princess.

118. Mwañ hana nāgapuṣpa tinēnunya rāga ya wulat,
mwañ paḍali nya bāp paḍa-paḍāputih* ya tinēnun,
nāñ dalimādbhutāmanis abāñ karañ-karañ ikā,
bāp saruṇi nya dibya makuniñ mikēt ya taruṇī.
*A. b. CDEK paḍāpaḍāputih. B paḍapaḍa putih nya.

And there were *nāgapuṣpa*-flowers which she strung together with *paḍali*-flowers, which were of the same colour, white. The *dalima*-flowers made extremely nice red garlands, while other girls had strung yellow *saruṇi*-flowers.

119. Paḍa mañikēt kēmbañ wwara taruṇī,
saruṇi rinantay mwañ suka ya marūm,
hana manēnun nilotpala mahalēp,
hana mañalap tañjuñ juga ya tinū.
a. ABCDE kambañ. ACDE wara. b. B rinanti. E nantay.

The girls were stringing flowers, *saruṇis* together with *suka*-flowers. Some were composing blue water lilies beautifully, and others picked up *tañjuñ*-flowers which were also strung.

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120. Hana ta manū kēmbañ śrigaḍiñ arūm,
 sēḍēñ arurū lumrā pinarēbutan,
 wwara marēbut mēṇḍur paḍa mahalēp,
 masiwa-siwo yāsih paḍa masēkar.
 a. ABCDE kambañ. b. D arurwa. d. BD masiwa.

Other girls were fighting for *śrigaḍiñ*-flowers, which just fell and scattered everywhere, to string them together. Some other ones were fighting for nice-looking jasmins, playfully they decorated themselves with the flowers.

121. Kañiri* kucup nyākwèh hana masēkar,
 kadi anumodēñ mahyun asēkara,
 sa-kaya-kaya nyāsih mamupu sēkar,
 ya ta inalap nyémpēñ ya tinuluñan.
 *J. a. AD kabhiri. ADE sumēkar. C sumēkara. K. kabiri. b. B anumodé.
 d. ABCDE tinulañan.

The *kañiri*-buds were opening, as if they were eager to be worn by the dressed up girls, who did their best to collect them with the help of others.

122. Tuluñi ta rowañ nyāmilihi sēkar, lalita* sūtrékanañ inikēt,
 bakula pinolot riñ puḍak ahalēp, winawa ri dēwī tuṣṭa sira mulat.
 *ABCDE. b. ABDE sutrékanañ. C sutrā kanañ.

They also helped their friends sort out the flowers, which they liked to string up, *bakulas* were strung around the *pandanus*-flowers and then presented to the princess who looked very pleased.

123. Mulat ikanañ lēñ śīghra ya mañalap,
 kusuma kuraṇṭākwèh pada ya* matōb,
 sahana nikañ kēmbañ ya ta inalap,
 ya ta sinalaṅsañ mwañ surabhi marūm.
 *B. b. ACDEK paḍa matōb.

Other girls saw that [the princess was happy] and quickly they gathered *kuraṅṭa*-flowers which were in abundance. They picked up all kinds of flowers and wrapped them up together with *surabhi*-flowers in banana leaves.

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124. Rahayu rinantay kapwa ya masëkar,
 tumula-tular yāmèt kusuma mahas,
 mara riñ aśokātyanta ya kasukan,
 kadi grēha sañ hyañ Manmatha ya katon.
 a. ACDE ni rantay kapwa sama sëkar.

The most selected flowers were strung while they went from place to place looking for more flowers. They came to the *aśoka*-trees joyously, as it looked like the abode of Manmatha.

125. Mañucap-ucap yānkēn paḍa ucapan, ilu ta tular dēwī sira umulat,
 wulat i manawwañ kapwa malihanān, pahayu kētā kēn-kēnya sēlētakēn.
 c. D maliyañan.

They talked and talked as if they conversed with each other. The princess who did not go with them, watched them. She looked at the girls who were helping each other to decorate and put right their skirts.

126. Tuhu-tuhu dēwī wañsaja manulus, sari-sari tan lēn mānawa winuwus,
 duga-duga Dātā sādhu sira putus, tan alañ-alañ wadwā ri sira huwus.
 d. ABCDE tak alañ-alañ.

The princess was indeed a real princess of good lineage, the best that could be spoken of. In fact she was generous, and completely goodhearted. The lady-attendants were not doubtful any longer about her.

127. Madulu-dulur yārumpukan asana, mañiduñiduñ yācañkrama kasukan,
 maturu-turū roṇḍon pinakatilam, tumēna-tēnā riñ candrawilasita.

They followed her while collecting flowers, singing and joking happily. They laid down on mats of leaves, while looking up waiting for the moon to rise.

128. Kumucur ikañ pañcuran atirāmya,
 parijata muñgwiñ parigi paranti,
 parawan umañsö mamupu sëkar nya,
 mara marahup tan hana katakut nya.
 c. A umañsöh. mamupuh.

There were many attractive fountains, spouting water upwards. The *pāri-īāta*-trees were paved around with stones and ringed with walls. The maidens came to collect the flowers and washed their faces [in the pond around the fountain] without fear.

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129. Wuña tali tambil hulur-uluranta,
 wuña wari nihan wwara ri ruhur nya,
 wuña tēlēn akwèh kadi ta rinēnga,
 wwara wuña raṅgādbhuta pacarēnga.
 b. ABCDE i.

The *tali*-flowers were taken from the creepers, the hibiscus-flowers were above them, while the *tēlan*-flowers were in great numbers as if they were placed there as decoration, and there were *raṅga*-flowers and the amazing *pacarēnga* flowers.

130. Makuliliñan riñ talaga kabèh nya, paḍa mamupak pañkaja sahana nya,
 sulur inalap nyāmēñ-amēña donya, paḍa masēkar kēsara rinurū nya.

They walked around the pond and picked up lotuses, and toyed with the roots. They placed the flowers on their heads after shaking off the pollen.

131. Tamala-malah utpala inalap nya, ulih-ulihanyātisaya halēp nya,
 ya tikana winwat nya ri sira dèwī, lumaku mulih sokya-tara tar āgya.

They picked great numbers of blue lotuses. The most beautiful ones they brought home to present them to the princess, who walked back to her quarters slowly with a heavy heart.

132. Umirir alon-lon ikañ anilārūm, kadi ta lum iñ sañ malara wiyoga,
 kusuma rurū riñ hawan atirāmya, kadi pasēgèh niñ kayu-kayu tuṣṭa.

The breeze was blowing softly, equal to the state of mood of the one overwhelmed by love because of separation. Nice flowers were falling on the paths as if the trees were presenting them to her in high spirits.

133. Hayu nira dèwī saphala sinēmbah,
 tuwī sira satyātisaya suśīla,
 malara tuwin tan malupa ri sañ Hyañ,
 tēka ta mamūjēñ kusumawicitra.
 b. C sira.

The beauty of the princess was worthy of being admired and besides she was faithful and of good conduct. Even in distress she did not forget to pray to God, and to offer all kinds of flowers.

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134. Atha rahina ya sāmpun māwa tañ désa rāmya,
dadi marahup amūjā Jānakī satyabhakti,
satata tan alupātah satya riñ déwapūjā,
tuhu-tuhu sira dēwī-déwatātah* cinitta.

*ABCDE. b. A marahup. d. K sira déwatātah.

Then day broke. Light spread over the region. Princess Jānakī washed and prayed with devout faithfulness. She never forgot to worship the gods with devotion. In fact she kept the deities and goddesses in her mind constantly.

135. Hana ta wahu tawan strī kāsyasih wwan sujanmā,
priyawiraha ya monēñ tibra sambéga tāmbék,
atiśaya ta manah nyāhyun ta riñ sāt wikāsih,
saphala sira ta dēwī bhakti nāhan ta liñ nya.

b. ABCDE sambéga ñ āmbék. c. C ya manah. d. ABCDE nira.

There was a female captive, a human being of good lineage in distress. Separated from her beloved, she was yearning [for him], her heart was in a violent agitation. Her heart yearned towards the beloved truthful one. She talked with devotion to the princess. Thus she spoke:

136. Ya tikana hiḍepentā liñku sañ hyañ śarīra,
kita karika riyāpan janma mānuṣya hīna,
sakawēnaña nikā tañ kāya riñ yuktikrētya,
sari-sari warahēñ tā tékanañ citta bhaktya.

‘I say to myself, take that as an example, O, princess, because you too are a humble human being. Do what is good to the utmost of your ability. Everyday tell the mind to be humble and devout.

137. Wulati kari ya kēdwa ndan hanēñ āgamokta*,
tuwi carita rēñōnta kyāti riñ kaṇḍaparwwa,
saka-saka ñuni tékiñ klésa sañsara** ni ñwan,
ndan ikana ginawé tañ bhakti dé sañ wiśēṣa.

*BE. **B. a. AC DK agamokta. BCE kēdwā. c. ACDEK sañsara.

‘Look and see what is compulsory to be done in the tradition. Also learn from the study of the *kāṇḍas* (Rāmāyaṇa) and the *parwas* (Mahābhārata). From ancient times *klésa* (impurities) have been the source of the suffering of men. And suffering is created by the irreligious behaviour of the prominent ones.’

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138. Ya ta ikana wuwus nyātyanta sambéga māsih,
 mañèn-añèn ikanā yan tan lanèn sokya sampat,
 wulati* ta sira dèwī wèt nikāmbèk nya bhakti,
 satata ta sira śoka ñkā ri sor niñ [ñ] aśoka.

*ABCE. c. DK wuloti.

Thus was her words from her highly agitated heart. She believed that there was no eternal suffering, when she saw the devotion of the princess, who was always in grief (*śoka*) in the shade of the *aśoka* (destroyer of grief) trees.

AṢṬĀDAŚAMAS SARGGAH

CHAPTER XVIII

1. Nda tatīta sira ṅ naréndraputrī, sira saṅ bhūpati Rāwaṇajarēn ta,
magawé naya bañcanātiduṣṭa, kalaran śoka kasoran iṅ kaśūran.
Let us leave the princess, and let us relate about king Rāwaṇa, who had committed the extremely gruesome deception, but which turned to be his inferiority in steadfastness and aroused sadness in his heart.
2. Śuka Sāraṇa śūra sāra śakti, śaraṇā riṅ raṇa yogya wīra dhīra,
ya ta cāra kinon iraṅ Daśāsya, mahasa ṅkāna rikaṅ gunuṅ Suwéla.
He ordered his spies, the heroic and exceedingly mighty Śuka and Sāraṇa, great heroes who were protectors in battles [gone by], to enter the lines of the enemies on the mountain of Suwéla.
3. Milaṅa ṅ bala wānara prawīra,
wruha riṅ śakti lawan dudū manah nya,
kalawan kapiṛāja yan subaddhā,
wēnaṅomātyathawā yathāsukātūt.
They should count the prominent ones of the monkey host, they should investigate their power and whether they were devoted or not to Rāma, also concerning the king of the monkeys, whether he was prepared to die in a battle or likely to be willing to surrender.
4. Ya ikā ta pakon iraṅ Daśāsya, dadi luṅhā Śuka Sāraṇātiśighra,
tēka yèṅ giri riṅ Suwélanāma, tēmahan wānararūpa bañcanātah.
These were the assignments of Daśāsya given to them. Śuka and Sāraṇa went speedily, and arrived at the mountain of Suwéla. Then they took a disguise as monkeys.
5. Umulat ta siran Wibhīṣaṅākhyā, dadi maṅsö sira dhīra sāha sojar,
Śuka Sāraṇa ai mapéki donmu, apa mēṅgēp wray iké atīta duṣṭa.
a. D Wibhisanākhyā.
They were detected by Wibhīṣaṇa, who stepped in front of them courageously and spoke: 'Śuka and Sāraṇa, what are you doing here and what is your purpose. What does it mean that you disguise yourself as monkeys?'

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6. Ya ikāna wuwus nirān patakwan,
 humēnēn tañ Śuka Sāraṇārddha mérañ,
 inasö ya inambulan tinonton,
 sinikēp yénapusan wawañ ta winwat.
 d. A winwati.

Thus were his words of inquiry. Śuka and Sāraṇa remained silent out of embarrassment. They were looked on by the crowd and attacked, finally captured and tied up. Then quickly they were brought [in front of Rāma].

7. Umulat naranātha Rāmabhadrā, dadi mojar ta sirēn Wibhīṣaṇādi,
 wrayapéki ta-kāsyasih binandha, apa doṣa nya lukan larañku dé nya.
 a. B Rāmabhadra. b. E sirāñ. c. ADE binaddha. C binanda.

King Rāmabhadrā looked at them, then spoke to Wibhīṣaṇa: 'What is the matter with these monkeys? Why have they been arrested. What are the charges? Ah how miserable I feel, because of their state.'

8. Jaya hé nrēpa tan watēkta téki, ya iké rākṣasa cāra sañ Daśāsyā,
 Śuka Sāraṇa ya prawīra riñ rāt, tuwi yāwānara bañcanéki donya.
 c. BC Suka Saraṇa.

'Hail, O, king! they are not your subjects. They are the master spies of Daśāsyā, Śuka and Sāraṇa by name and well-known to the world as very mighty. Besides they disguise themselves as monkeys.

9. Ndya* kunai pwa wuwus bhaṭāra tātah,
 ya tikānuñ taḍahēn taman kalēna,
 ya matañ nyan inaswakēn ya winwat,
 yadiyan patyana yan mapā gati nya.
 *ABCDE. d. B mapa.

'We wait for the orders of the king, nothing else. That is why they are brought before Your Majesty, to be sentenced to death or whatever it may be.'

10. Tamatan kēna téki patyananta, syapa tékāwarahé tuha nya wrētta,
 luputikana bandhana nya tosēn, mara yan śīghra tēké tuha nya mojar.
 d. CE mājar. D...yan.

'You may not kill them. Who will tell their master the news then. Set them free quickly. Let them go to their master to report.'

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11. Iti nā ta wuwus bhaṭāra Rāma,
 mari tañ rākṣasa kāpusan sutrēpta,
 umasö ya wawañ madëg manëmbah,
 umulih śīghra huwus ḍatëñ ri Lënkā.
 a. C nā wuwus.

Thus spoke king Rāma. They were freed and felt very well treated. They moved forward, made their obeisance and returned quickly to Lënkā.

12. Satëka nya sutuṣṭa māri śoka,
 umasuk tèn watañan wawañ ta mojar,
 satinonya yathārtha dé nya mojar,
 i siran rākṣasa Rāwañādhirāja.
 a. ABDE satuṣṭa. c. ACDE mājar. D ya warttha.

When they arrived [in Lënkā], they did not feel sad any longer. They went to make their audience and reported what they had seen to their illustrious king Rāwaṇa.

13. Maharāja kamīkihën kinonkon,
 umara ñkā ri musuhta Rāmabhadra,
 ibëkan wray ikañ gunuñ Suwéla,
 tëka riñ pārśwa kabëh i sor sësëk-sök.

'O, great Lord, you ordered us to go to your enemy Rāmabhadra. We have seen the Suwéla-mountain full of monkeys, down to the lower parts of the slopes, which are full of monkeys.

14. Paḍa śakti ya kapwa tan pahīnan,
 mamupak parwwata Mërutulya riñ göñ,
 paripūrṇna subaddha sétubandha,
 ya tikāpūrwwa gawé nya kādbhutëñ rāt.
 b. ABCDE parbwata.

'They are unlimited in power. They are able to cut a mountain as big as Méru. The causeway they made is very well built, it is amazing and [such a work] has never been done before.

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15. Umulih ikanañ gunuñ kadi lwah,
 ikanañ sāgara tulya parwwatāwān,
 ri sawèt nyan agöñ ta śakti niñ wray,
 taya mēwēh taya durgga dé nya kabwat.
 b. ABCDE parbwatāwān. d. BDE tābwat.

‘The mountains have turned into valleys, and the ocean has turned into high mountains. It happened because of the great power of the monkeys. For them nothing is difficult or hard to perform.

16. Sahana nya ta bhrētya śakti bhakti,
 ri sirañ Rāghawa yālilañ manah nya,
 Pawanātmaja tan dudū hiḍēp nya,
 tuwi sañ Aṅgada tan surud ya māsih.
 b. ABDE mālilañ.

‘All the subjects were unwavering in their devotion to serve Rāghawa. Their conscience is clear. Pawanātmaja will never betray [Rāma], also Aṅgada is not less devoted than he.

17. Gawa Gawaya Gawākṣa Jāmbawān, saha Nala Nīla Suséna Késari,
 Śarabha Wrēṣabha Indrajānu lèn, Kumuda Darīmukha Gandhamādana.
 a. BD Jambawān. d. B Darīmūka. C Dharīmuka.

‘Gawa, Gawaya, Gawākṣa, Jāmbawān, Nāla, Nīla, Suséna, Késari, Śarabha, Wrēṣabha, Indrajānu, Kumuda, Darīmukha, Gandhamādana,

18. Dwiwidha Panasa Bhīmawaktra Tāra,
 Winata Śubhodara Kālawaktra Dhūmra,
 Śatabali kalawan Sphuṭākṣa Mainda,
 Dhruwasa Dhanurdhara Dāma Mattahasti.
 c. ABCD Ménda.

Dwiwidha, Panasa, Bhīmawaktra, Tāra, Winata, Śubhodara, Kālawaktra, Dhūmra, Śatabali, Sphuṭākṣa, Mainda, Dhruwasa, Dhanurdhara, Dāma and Mattahasti,

19. Nahan ikana wiśéṣa mukya niñ wré,
 atisaya rodra ya Kālamrētyu sāksāt,
 kagiri-giri ulah nya lèn wulat nya,
 gumuyu maśabda masor gēlap ta dé nya.

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are the most prominent ones amongst the monkeys. They were extremely powerful, like Kālamrētyu (god of Death). Their actions and looks are awe-inspiring. If they laugh thunder is inferior to it.

20. Ikana ta ya kabèh nya tan kalèn, ikana manah nya ta bhakti kéwala,
Raghusuta sira liṅga déwatā, rikana hati nya kabèh nya wānara.
c. B sirāliṅga déwata.

'All of them without exception are extremely devout to Raghusuta, whom they regard as the Eternal Deity, and whom they cherish in their heart.

21. Sagila mati kacidra ta ṅhulun, inamah-amah nira sañ Wibhīṣaṇa,
Raghusuta sira sādhu tar pawèh, sira humurip ri patikta hé prabhu.

'We were almost killed, threatened by Wibhīṣaṇa, but Raghusuta was very kind. He forbade it. He saved our lives, my lord.

22. Matañ nya hé bhūpati yogya tāpēsa,
nihan ta taṅguh mami kārwa yālapèn,
lanā mahārāja mamuktya don iké,
tatan sakèñ drohaka bhakti hétuka.
d. B saké.

'Therefore, O Lord, it is better for you to abdicate. Take the advice of both of us, so that Your Majesty will enjoy [luxury] for life. [We say this] not out of treason but out of devotion.

23. Matūta tātah maharāja ménaka,
lawan sirañ Rāma maran lanā ṅ inak,
Sitā sirékāna wawan mēnēñ gēlèk,
apan sirékā ta dumèh tukar hana.
d. B siréka ta.

'It is better that you live in harmony with Rāma, so that your good life may be secured. Take Sītā back as soon as possible, as she is the cause of the conflict.'

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24. Nahan wuwus niñ Śuka Śāraṇāhayu,
 mataṅguh iñ yukti asih nya maprabhu,
 sakrodha sañ Rāwaṇa yar tinaṅuhan,
 mojar kabānan sira wèt nikañ galak.
 a. B Śuka Śāraṇāhayu. d. BDE mājar.

Thus was the excellent advice of Śuka and Śāraṇa, expressing true love towards their master. But Rāwaṇa was enraged when he heard the advice. He spoke harshly, out of fury:

25. Hāh dhik mahākaśmala bhrētya tan waras,
 tuhun naran rākṣasa tan pasāra ya,
 alah magōñ tibra takut mu riñ musuh,
 makon ta ko bhaktya taman wruh iñ [ñ] iran.
 b. B pasarā yā.

‘Ah! Filthy and dirty and crazy attendants. You are really demons without power. How great is your fear of the enemy, that you advise me to submit without shame.

26. Tan déwa tan rākṣasa tékanañ musuh,
 ya wānarātyanta kaniṣṭa yādharma,
 sawèt niké pāpa mu tan prawīra ko,
 alah dudū cittamu bhakti riñ musuh.
 b. B hadhama. d. ACDE bhaktya.

‘The enemy is not a deity, not a demon. They were only debased monkeys of the lowest class. Because of your sins, you have lost your courage. It is all wrong to think about surrendering to the enemy.

27. Pratīta riñ sāra ya śūra riñ danū,
 mēné pwa yāsāra ya cāra duryyaśa,
 milag pwa yuh mūr laku ko parēñ musuh,
 wēgil rikañ hīna Wibhīṣaṇādhama.
 c. ABDE kamparēñ. d. ABCD ikañ. E ika.

‘In the past you were powerful and courageous. At present you are powerless and despised spies. Get out! Fly and go over to the enemy. Take refuge with [that] wicked Wibhīṣaṇa.’

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28. Nahan wuwus sañ Daśasīrṣa yāgēlēñ,
 madēg manēmbah Śuka Sāraṇātakut,
 prabhuñku tātan huniñan wuwus salah,
 apan [n] asih bhakti ya donya tan kalèn.
 b. B Suka Śāraṇātakut.

Thus were the angry words of Daśasīrṣa. Śuka and Sāraṇa stood up and made their obeisance fearfully: 'My Lord, disregard all our incorrect words, because it was meant out of love and devotion.'

29. Kunañ pwa yan papraña buddhya sañ prabhu,
 nya sañhulun mātya rikañ raṇāṅgaṇa,
 byayā mahāraja iké hurip mami,
 phalā ni kāsīhta magōñ ri sañhulun.
 d. B ni kasihta.

'But if it is war that my lord has in mind, we will die on the battlefield. Our lives are for your sake, because you had great love for us once.'

30. Lawan ndya yatnā maharāja riñ musuh,
 anuñ [ñ] upāyā gawayēn mēnēñ gēlēk,
 nihan patik sañ prabhu tan [n] alāñ-alañ,
 ujar mahārāja kunañ nahan rēñōñ.
 b. ABCDE anuñ upāyān gawayēn. d. ABE kunēñ.

'Now what precautions should be taken against the enemy, according to you, my lord, so that it can be done as quickly as possible. We will not oppose my lord. It is your orders that will be carried out.'

31. Ndya dona niñ nīti lawan nayojarēñ,
 apan kaniṣṭēka musuhta wānara,
 atag tikañ sāwara mētwa riñ raṇa,
 tulup panah yēka wawan lawan [n] asu.
 c. B sawara.

'Of what use is it to talk about guidance and policy because your enemy is just monkeys of the lowest class. Order the hunters to come out in combat, and to bring their bows and arrows and dogs.'

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32. Lawan [n] ikañ hiñ guṇa yogya saṅgrahan,
 huwus katon śīrṇna nanā nya dé nikā,
 ikā pwa wèh kwèh nya kunañ hanāluput,
 nahan kayatnākēna sañ mahābala.
 a. B ikañ. c. BCDE kunēñ.

‘And let all who have knowledge [of catching monkeys] be assembled, as it is clear that [the monkeys] will be destroyed by them. But if there are many which could escape, let it be taken care of by the army.’

33. Nahan [n] ikana liñ nya riñ Daśamukhātīdhīra ñ manah,
 nda tīta rasikā sirañ nrēpati Rāmabhadrajārēn,
 prayatna mañulī-hulih sira mamèt upāyāhayu,
 Wibhīṣaṇa kapīndra Māruti nahan ta rowañ nira.
 b. CDE Rāmabhadrojarēn.

Thus they said to Daśamukha fearlessly. Let us leave them, and let us relate about king Rāmabhadra, who with care discussed everything with Wibhīṣaṇa, the king of the monkeys and Māruti to look for a really good strategy.

34. Sañ Aṅgada ulih narēndra mañañēn- [n] añēn tan kalèn,
 sudhīra balawān prawīra sira śūra sārāsama,
 sirékana ta dūta sañ prabhu kinon marā riñ musuh,
 tumañguhana sañ Daśānana asih nirēñ rāt ya don.
 d. C sirēñ.

The king thought that Aṅgada and nobody else, should be appointed messenger to go to the enemy, to render advice to Daśānana, since he was brave, powerful and heroic without equal. Out of compassion to the world this should be attempted.

35. Sañ Aṅgada kinon lumakwa parituṣṭa tāmběk nira,
 ri bhakti nira hétu tan [n] alañ-alañ ri sañ Rāghawa,
 ya tékana pēsāt nirār laku miběr lumumpat sira,
 hañin nira sarodra kādbhuta ikañ sa-Lēñkāpura.

Aṅgada, given the assignment, was very happy, as he was very devoted to Rāghawa without reservation. He jumped away on his journey as swift as if he were flying, generating hard wind which shocked the people throughout the city of Lēñkā.

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36. Ikañ dhwaja tikēl katon awanimitta* sēṇḍuñ riwut,
pētēñ katatakut ya gēntēr atirodra guntur kētug,
gērēh pwa ya magēturan maputēran tikañ handaru,
lēbū ya ta mēlēk mawū mawalikan tikañ rākṣasa.

*ABCDE. a. K apanimitta.

The banners were broken and bad omens were seen such as thunderstorm, horrifying darkness, booming and roaring thunder, lightnings flashing criss-cross in the sky, circling fireballs and whirling dust. The demons were terrified to death.

37. Anantara pētēñ hilañ mētu bhaṭāra Sūryyāsinañ,
ḍatēñ ta sirañ Aṅgadākya mahawan tatambak masuk,
pragalba sira dhīra nirbhaya tatar lēgō riñ sabhā,
sawismaya sirañ Daśānana tumon ulah sāhasa.

a. A anāntara.

After awhile darkness abated, the sun came up and shone, Aṅgada came jumping over the walls into the audience hall, fearless, with great courage and no trace of concern. With dismay Daśānana watched at him (acting like that).

38. Rikañ watañan ungu sañ Daśamukhāta tañ bhrētya bāp,
ikāñ awanimitta* tātan iniwō wiśāta ñ manah,
masō ta sirañ Aṅgadāśila wawañ ta mojar sira,
ikañ swara malon prakāśa karēñō mawās bhyakta ya.

*ABCDE a. D irikañ. b. K apanimitta.

Daśamukha was sitting in the audience hall with numerous attendants. He did not bother about the bad omen and sat there carefree. Aṅgada moved forward and sat in front of him and directly spoke to him slowly with a forceful voice that was heard loud and clear.

39. Daśānana kitañ prajādhīpa wuwusku yékin rēñōñ*,
nihan [n] aku ta Bāliputra karēñō pratitāṅgada,
bhaṭāra Raghuputra Rāma sira nātha niñ** rāt kabēh,
sirékana makon marā ri kita hétuka nya k para.

*BE. **AE. a. ACDK rēñō. c. BCDK riñ.

‘Hey king Daśānana. Listen to my words. I am the well known Aṅgada, the son of Bāli. My lord Rāma, the son of Raghu, king of the Universe, ordered me to come to you. That is why I am here,

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40. Kumona kita bhaktya donku saha bhrētya tănēmbaha,
huripta tadahēn maran kita lanā mamuktya ṅ śri ya,
samūlya hana riñ kaḍatwan alapēn wawan pawwata,
apēni maṇi ratna mādulura dēwī Sītār ulih.

b. B mamuktya. c. B kaḍātwan.

to urge you to surrender [to Lord Rāma] with all your subjects. Beg for your life, so that you can enjoy your luxurious life forever. All valuables in the palace must be brought along and handed over; let ornaments, jewels, precious stones etc. accompany the return of princess Sītā.

41. Yadin wihaṇa tat [t] anēmbaha mawā sirañ Maithilī,
sirañ nrēpati Rāmabhadra biṣamān sumīrṇnānana,
mawās ta kita mātya dhūlya tamatan paśēsā kabēh,
apan sira lēwih parākrama nirēn jagat wīryawān.

a. A tāt. ABCDE anambaha. c. A awās.

‘If you refuse to surrender and to return princess Maithilī, Lord Rāmabhadra will be annoyed and might destroy you. Clearly all of you will be smashed to dust completely, because his Lordship is exceedingly powerful and irresistible in the world.

42. Lawan ndya kari dona niñ wañ abhimāna tātah sadā,
ryya nitya nikanañ hurip tuwi kayowanan tan lanā,
ikañ suka kilat paḍa nya lumarap taman śās̄wata,
tuwin priya samāgamāsama-samēki riñ cañcala.

b. C ya nitya. E yya nitya. c. ABCDE saswata. d. C samāgamāsama-sama.

‘Anyway what is the use of being haughty and boastful all the time? It is true that a man can live for a long time, but vitality does not remain for long. Likewise is the union with one’s beloved, it is very changeable.

43. Ah-o lalu lalista mūrkkā ri gulūnta sañ Rāwaṇa,
amogha kita moha mūḍa paradāra momo manah,
panah nira bhaṭāra Rāma atitibra tikṣṇāpanas,
tamat hiḍēp ikā harah guragaḍābhimāna ṅ manah.

a. A ah oh. c. A manah nira. d. B tamāt.

‘Ah, you are cruel, evil is in your head, Rāwaṇa! You are a very stupid and foolish adulterer with a dumb mind. The arrow of Lord Rāma is very sharp and extremely venomous. You do not think about that, how stupid!’

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44. Nahan ya ta wuwus sañ Aṅgada sakāntukānaṅguhi*,
 Daśānana mabān prakampita ñ awak sawèt niñ galak,
 halis nira ya cāla kumrut ikanañ lalāṭārēnū**,
 wulat nira ya tāwēlū tudini téka sañ [ñ] Aṅgada.

*S. **CDE. a. ABCDEK sakotukānaṅguhi. c. ABK lalāṭārēnu. d. D tāwēlā.

Thus were the words of Aṅgada, as friendly as possible, attempting to give counsel. Daśānana turned red, his whole body trembled with fury. His eyebrows knit, his forehead furrowed with anger. With eyes protruding, he pointed at Aṅgada:

45. Ah-o nirlajjēkiñ plawaga kadurus pāpa ya dahat,
 bali pwéki dhirēñ anēn-anēn apan Bālitanya,
 luluy jañjan tan mérañ ikañ umulat iriyya adhama,
 rumūg tañ dharmmāgōñ mawara-warrah iñ wīryya balawān.
 b. C dhirēñ.

‘Ah. How shameless and sinful is this ape. All right, he is courageous and mighty (*bali*), because he is the son of Bāli, but he is talking utter rubbish and has no shame before people who know that he is debased. He talks about the power of dignity, while he himself is the destroyer of the greatest dignity (*dharmma*).

46. Alah dambhābhaṅga n agati ya tan olin kakawaśa,
 kaniṣṭa nyān pāmbēk sumiwi ikanañ śatru kaluśa,
 taman sūpēñ tékā hatimu ri pējah niñ bapa kunañ,
 guru drohātyantēñ kanaraka ikēñ wānara lumud.

a. ABCD dambāboṅgan. c. ABDE tamad. AC supēñ. ABCDE kunēñ.

‘You are dumb and arrogant and uncontrolled. You have a debased mind, because you serve the despised enemy. It does not penetrate into your skull about the death of your father. You, ape, betrayer of teachers will go to hell.

47. Tatan wis* tāwak nyān mahala ya mamēt milwa kahalā,
 waliñ nya nwañ mūḍa kawēnaña ta dé nyān pañujari,
 bhaṭārātah sāksāt sira tuwi kumonāku umawā,
 ikañ Sītā nkāné Raghusuta tak aṅgā kimuta ko.

*S. a. ABCDEK pistāwak. d. BCDE tat.

‘You are bad through and through and now you ask me to follow suit. You think I am so dumb that you can talk me into doing it. Even if God tells me to return Sītā to Raghusuta, I will refuse, least of all you.

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48. T-ulih tosēn pājari ratumu tak aṅgān pamatiha,
lawan kon tomaṅswāgēlara malagā kon lumēkas,
sahasrā Rāmānuṅ tēka paribhawā tak matakuta,
kahī tuṅgal mwaṅ wré tuhaburu nahan murwa juga ya.
b. D ko. c. ABCDE tat. d. C mūrwa.

'Go home, quickly. Tell your master I refuse, and urge him to attack me. Let him start. Even if a thousand Rāmas come to the attack, I will not be afraid, let alone him alone with monkeys. Even hunters can take care of you.'

49. Nahan tojar saṅ Rāwaṅa muman-uman dūta sabhaya,
malēs mojar saṅ Bālitanaya madēg krodha ta sira,
pamēṅpōṅ pojar ko kalana kadi tan mātya ya huwus,
katon lwirmun śīrṅṅā saha bala ta dé saṅ Raghusuta.
a. A Rawanaṅuman-uman. c. A ma mēṅpōṅ.

These were the words of Rāwaṅa, abusing the fear inspiring messenger. The son of Bāli, his anger aroused, replied: 'Talk, while you still can, O, stupid man, as if you will not be slain. Wait till your body is torn to pieces by Raghusuta together with all your troops.'

50. Nahan tojar saṅ [ṅ] Aṅgada dadi mulih nirbhaya sira,
Daśagrīwātyantēn sabhaya saha bhrētyānūlih-ulih,
ulah lèn lwīr tātān kadi daṅu-daṅū arddha masēṅh,
sawèt niṅ mānāgōṅ kadi tan atakut dhīra yan adēg.
c. D masēṅh.

Thus said Aṅgada and returned fearlessly. Daśagrīwa was very apprehensive and discussed the matter with his attendants. His behaviour and actions were not as in the past, but very anxious. Only because of his great arrogance he did not look afraid. He stood up resolutely.

51. Nda tita lwir saṅ Rāwaṅa ikana saṅ [ṅ] Aṅgada t-ujar,
wawaṅ prapta ṅkanēṅ* giriwara masuk śīghra ri dalēm,
manēmbah maṅsō sādara sira ri saṅ Rāmawijaya,
wawaṅ mojar mājar ta sira ri ujar saṅ Daśamuka.
*ABCD. b. EK praptēṅ giriwara.

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Let us leave king Rāwaṇa and let us relate about Aṅgada. Quickly he arrived at the cave [on the Suwéla mountain] and went inside, paying his obeisance to Rāmawijaya respectfully. Then he spoke, explaining all that Daśamukha told him.

52. Mulat maṅsö sañ Lakṣmaṇa milu ta sañ Nīla Nala lèn,
 masuk sañ Sugrīwānilasuta Susénākya Winata,
 tumūt sakwèh niñ wré maśila madulur kapwa ta humuñ,
 kinon muktyékānañ phala saphala muṅgwiñ śikhariṇī.
 d. BCDE n-uṅgwiñ.

Lakṣmaṇa who saw [Aṅgada come], followed by Nīla, Nāla, Sugrīwa, Anilasuta, Suséṇa, and Winata, went in. They were followed by all the monkeys, who sat orderly but noisily. They were given fruit to eat which were found at the peak of the mountain (*śikhariṇī*).

NAWADAŚAMAS SARGGAH

CHAPTER XIX

1. Krama huwus amañan phala sahana nikañ,
 kapibala paripūrṇa ya tan alah-alah,
 makin atisaya sāhasa paḍa magalak,
 kalalah umahēm ahyun amususa musuh.

After all the monkey-host had eaten the fruit to their fill, they became more aggressive and wild. They were impatient during the meeting as they were too eager to grind the enemy to dust.

2. Tuwi-tuwi bala rākṣasa paḍa kalalah,
 sēḍēñ amañan agoṣṭi ya wijah añinum,
 manēwēri ya mabhūṣaṇa kanaḱa mañik,
 muka ḍaḍa ibēkan jēnu paḍa masēkar.
 a. B tuwi tuwa. c. B manuwēri.

Also the demon army was impatient. They too were eating and drinking, while talking to each other. They ate meat in large portions and dressed themselves up with gold and jewels. Their faces and breasts were full of bodycream and they also wore flowers.

3. Dadi mañadēg anambutakēna si gadā,
 curiga krētala lori muśala paraśu,
 bulusuligi sa-lāṅgala śaradhi laras,
 triśika paṭiśa sapraharāṇa kuliśa.

c. A sulaṅgala barudhi. BCDE sulaṅgala baruḍi. d. ABE paṭi saha praharāṇa.
 C apraharāṇa.

So they stood up and grabbed their maces, daggers, swords, missiles, clubs, axes, lances, plough-shaped lances, bows and arrows, tridents, spears, and striking axes.

4. Mētu ta ya rikanāñ kuṭawara wañunan,
 dhwaja tuwi tēñēran ya paḍa pinasañ,
 kuda ya rinasukan gaja ya kinawacan,
 ratha ya inibēkan* praharāṇa kalikā.

*BCE. a. A wañūnēñ. d. ADK ibēkan.

They went out to the fortresses and strongholds, with banners and standards flying [in the wind]. Horses were harnessed and elephants covered with armour and the wagons were filled with striking weapons.

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5. Sēḍēñ nikañ rākṣasawīra yāwū,
saśoka sañ Rāwaṇa mohacitta,
c. A mowa.

humuñ ya mahyā kalalah ya mañhèr,
ṇ-ḍēñö sirañ Rāma hanèñ Suwéla.

While the demon-soldiers were shouting and yelling noisily out of impatience from waiting, Rāwaṇa was bewildered and sad, hearing the news that Rāma had camped at the Suwéla-mountain.

6. Rajah tamah niñ hati tibra wrēddhi,
lawan [n] ikañ mātsara rāga irṣyā,
iké si Sītā ya ta patyanāñkwa,
tatan riko tan ryyaku liñ nirāśā.
d. A tan yyaku. B niraśā. D ta ryyaku.

Rajas and *tamas*, two *guṇas* causing passion and lust, were increasing in intensity in his heart, together with malice, infatuation, and jealousy. 'I shall kill Sītā, so that she will not be yours or mine,' he said hopelessly.

7. R-añēñ- [n]añēñ kaśmala duryyaśēñ rāt,
ri pāpa niñ strīwadha* yātighora,
madēg [g] ahēñkāra lawan kadhīran,
manah manāñdé pējahēñ raṇāṅga.
*ABCD. b. EK strī paḍa.

But then he remembered the pusillanimity, the disgrace, and the frightful sin of 'killing a woman.' His pride and steadfastness were aroused, pride which would bring [only] him death in the battlefield.

8. R-atag ta sañ mantri patih Prahasta,
lawan Mahāpārśwa Ghaṭodarākya,
tumūt Wirūpākṣa Wilohitākṣa,
Yupākṣa kāñēm nira mantri mukya.

He gave the order to the prime minister Prahasta, and Mahāpārśwa, Ghaṭodarā, Wirūpākṣa, Wilohitākṣa, Yūpākṣa, all of them, forming the six prominent ministers [to come out].

9. Anuñ mahāśakti balapradhāna,
sañ Jambumālī Aśaniprabhākya,
Mitraghna lāwan Praghasa Prajañgha,
Dhūmrākṣa Ākampana Bajramuṣṭi.
Other mighty commanders [ordered] were Mitraghna, Praghasa, Prajañgha, Jambumālī, Aśaniprabha, Dhūmrākṣa, Ākampāna, Bajramuṣṭi.

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10. Déwāntakānak nira sañ Daśāsyā,
Narāntaka mwañ Triśirah Trikāya,
anuñ [ñ] anak sañ ari Kumbhakarṇṇa,
praśāsta riñ rāt si Nikumbha Kumbha.
d. ABCDE sy-Anikumbha.

The sons of Daśāsyā were Déwāntaka, Narāntaka, Triśirah and Trikāya, whilst the sons of Kumbhakarṇṇa were Nikumbha and Kumbha, well-known throughout the world.

11. Ikā ta sañ mantri bala prawīra, wadwā ni wadwā nira koṭi-koṭi,
mahöm mahāsūra ya sāra riñ prañ, tīkṣṇāyudha nyogra kadīndrabajra.

These were the ministers and the high ranking officers of the army. Their troops were hundreds and hundreds of thousands in numbers. The great heroes, seasoned in battle, were assembled, well equipped with excellent and sharp weapons which resembled the thunderbolt of Indra.

12. Tat kāla nyān inājñan sahana-hana nikañ rākṣasomētwa riñ prañ,
tinyup tañ śaṅka śaṅkyā nya inatus-atus koṭi lakṣa parārdhya,
śabda nyātyughra mapyak prakāṭa kadi gēlap sapta pātāla molah,
lyab tañ rāt bhūr-bhuwah-swah kadi ta ya siwakāñ aṇḍa koṇḍākyakāṇḍēk.
b. ABCDE parārdhya. d. E nya ya. lakṣā. d. CE siwaka ñ.

When all the demon-units were ordered to come out to battle, the hundreds and hundreds *koṭis* and *lakṣas* of excellent horns were blown, the sound ripped the sky like peals of thunder, shaking the nether world. The three-fold world was overwhelmed, the earth globe appears as if to split, tossed and tumbled so severely.

13. Lèn kēṇḍañ koṭi-koṭyarwuda niyuta humuñ ghora gambīra śabda,
yan ginwal mégha samwarttaka juga gumuruh bhūmi ménguñ gumētēr,
trus twas niñ wwañ pwa dé nyānarawata kumētēr kātara ñ kāla-kāla,
monikañ mardalādrēs saha paṭaha mahāsāra masrañ makañsi.
b. BE sambarttaka. c. B ta. d. B saha paṭama.

And millions and billions of drums were booming with a deep sound, resembling the rumble of the clouds at doomsday, the earth was shaken and trembling. The sound of the cymbals was so sharp that it penetrated the hearts of mortals which quiver incessantly. All kinds of war-drums were booming very strongly, competing with the sounds of gongs.

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14. Mañhrik tañ tuṅgañan kwèh paḍa tahu mamusuh syuh masāk sénasö nya, mañghrañguñ tañ gajah ghūrññita rasa lèbura ñ rājya Lèñkā mawāgyut, kāgyat tékañ kēnas riñ wana gahana hanan glāna mūrccān kagöman, dé niñ śabdātighorādbhuta kadi rubuha ñ parwwatārūga śīrñna.
a. ABCDE pañhrik niñ. b. ABCDE rājya wāgyut sa-Lèñkā.

The horses, all of them experienced in combat and trampling everyone and everything in their way, were neighing. The elephants were trumpeting so loudly that the city of Lèñkā was shaking as if it were about to collapse. The game in the dense forests were shocked, some of them lost their mind from fear of the terrifying great rumble, as if a mountain had collapsed and smashed to dust.

15. Sañ sūrātyanta tuṣṭān uni sahana nikañ śaika kēñḍañ asañkhya, mañkin magyā umētweñ raña hana mañadēg kapwa tāsīñhanāda, sāmbut kontar nya lāwan karatala pinēniñ śūla lèn candrahāsa, tan dwān tindak tumandañ wijah añigël ikañ wīra pañcāyudhajña.
c. ABCD nāgapāśa. B karitalā. d. AB tumindiñ. CDE tumindiñ.

The brave heroes were very happy to hear the sound of all the horns and countless drums. They became more eager to come out to fight and some of them stood up and roared while grabbing their javelins and daggers, and brandishing their lances and swords. Instantly the heroes who knew the fivefold military science stepped forward to dance the war-dance together.

16. Sañ wruh riñ hastiśikṣā* sira ika mamanèk riñ liman matta darppa, yatnānuṅgañ manāmpil curiga ikana sañ pañḍitēñ śālihotra, lèn tékañ rākṣasānuñ subhaga winihikan ri dhanurwédaśāstra, kapwādandan [n] umuñgwiñ ratha hana humaḍañ sārathi nyātisāra.
*ABCDE. a. K hastaśikṣā. b. ABCE sālihotra.

Those experts in the science of elephants climbed upon their agitated, high-spirited mounts. Carrying daggers were those experts in the science of horses while on horse-back. And other demons who were great experts in the art of archery prepared themselves for battle on wagons, which stood ready with their powerful chariotteers.

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17. Krorākārēkanañ rākṣasa mamawa arug kapwa maswānga bhinna,
wintañ-wintañ ni kantar nya ya kanaka mabāñ lèn mañik yāntara nya,
tan swañ swaṅga nya siñhākrēti ya katatakut Mrētyu yomrēm tumon ya,
sañ hyañ Kālāta kolāhala mawēdi tumon lwir nya rodrātirodra.
b. ABCD ryyāntara nya. E yyāntara nya. d. C kolahhala.

Very horrifying were the demons armed with matchets, in their various uniforms. The stars on their shields were made of red gold interspersed with precious stones, the form of their body was like that of lions, even Death was afraid at the look of them. God Kāla trembled with fear, seeing their terrifying bodies.

18. Mañkat sañ śaktimāntākawaca wēsi sēsök wuntu tañ mārgga dé nya,
toh tuñḍuñ tañ panēṅḍas laku-laku ta huwus liñ nya sañké sēsök nya,
mañkā tékāyudha nyojwala paraśu magōñ lwā nya gañsal ḍēpā ya,
yāwat yāmrañ musuh riñ samara dañu-dañū tan papiñ rwēka dé nya.

The most powerful ones wearing iron armour marched out, the road was packed with them. When they caught the vanguard they shouted: 'March faster!' as the road was too full with soldiers, the more so as they were carrying glittering weapons e.g. large axes with an edge of five arm-spans. In the past the opponent in battle was always brought down with the first stroke.

19. Sāñkat niñ wīra mahyā paḍahi paḍa humuñ tūt hawan śañka tinyup,
tuṣṭékañ wīrapatnī gumuyu ya magirañ n-ton siran swāmi mētwa,
suñḍaṅ téka priya nyān laku mañatērakēñ nīkā ri hēñ niñ kaḍatwan,
swāmī ndah yatna-yatnāmriha ta yaśa nahan liñ nya mamwīt manēmbah.
b. A ikañ.

At the marching out of the troops the *gamelans* were played, and trumpets blown along the street. The wives of the officers were laughing heartily, bidding farewell to their husbands who were going to march out. They accompanied their husbands to the fringe of their abodes. 'My husband, be careful when striving for glory,' they said, bidding farewell while paying obeisance with folded hands.

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20. Tātan maṅkā ikañ strī wēdi-wēdi manānis kwèh kapöyöh umēṅḍək,
 kapwān tiñhal tumuñkul makiḍupuh akuṣā kāsyasih wèt nyasih nya,
 sañ wīrāsih tumiñhal hati nira kalaran kāsyasih luh kumēmbēñ,
 mantuk tuntun ta kāsih nyan arēki sakarēñ kolakēñ pèri luh nya.
 a. B strī wahu kēna riñ asih. b. B makuḍupuh. c. ABCDE siniñhā.

But not so was the fearful wife who weeping, could not help wetting herself while she was looking downcast or sat on the ground very much affected by grief, because she loved her husband. The loving husband looked down at her, painfully afflicted, while his eyes were brimming with tears. He turned back, brought his wife back home, caressed her for a while, and wiped her tears away.

21. Śrēṅgārārum ikañ strī wahu kēna riñ asih yāsayut śīghra mojar,
 swāmī tañhèr pwa tāḍū lalu tan anumatanaté sēḍēñ glāna monēñ,
 haywāgyā milwa mātya ñhulun aturun apuy yar pējah nā ta liñ nya,
 trēṣṇā sañ wīra mañhèr dadi sira sumēlañ lālanékañ wara strī.
 a. B huwus kēna. c. ABC na tha. BDE matyé.

He talked to his wife very kindly, who overwhelmed by his tenderness, wanted to hold him back, saying hastily: 'My husband, wait! Oh, you do not have pity on me, who is worried and sad. Do not go away so soon. I will go along with you to die in the pyre, if you fall in battle,' so she said. The hero, out of love, stayed for a moment while comforting his wife.

22. Molēm manlih hanékiñ wahu sēḍēñ aniḍam komalārūm wulat nya,
 mapway-pway somya saśrī wulat agawayasih mañdudut citta rāgi,
 rumbé tékā gēluñ nyāhirēñ alēnis alit rāmyan uñgwī pipi nya,
 sambé sañ swāmi mamrih lumaku ya kumētēr tūr nya māpēs wētis nya.
 a. BE hanékī.

Another she-demon, who was in the craving period of pregnancy looked weary, weak, and feeble. Her look was languid and frail, arousing affection and pity. Her undone, black and gleaming hair hung down her beautiful cheeks. She beckoned to her husband and wanted to walk with him, but her knees trembled and her legs lost their strength.

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23. Swāmi tolih pwa ta nwañ lalu takarih iké tan [n] asih tātār onēñ,
 ndā tan kāryyāku milwa ñhulun umētu tamak sāha sañké sukunta,
 aṅgā nyāt mātya tādé aku ta pējahanāwakku mātyātamūka,
 sañké bhaktiñku yāñhiñ kita juga kaharan liṅga muṅwiñ hatiñku.
 a. A swāmī. lalu kakari. tan masih. BCDE takari iké. b. ABCE tamat. D taman.
 c. CDE pējahanāwāku. B mātyatamukā.

'My husband, look at me! Clearly, much too obviously, you do not love me. Yet I do not want to stay behind, I want to go along with you to battle. I do not want to be separated from you (r feet). I want to die together with you. Let me die fighting [at your side], as I am very devoted to you. Only you are the *liṅga* (religious symbol) in my heart.'

24. Lāwan yan kāntunātah syapa ta kadi kitānuñ mahāté tuwuhku,
 mwañ mañrākṣā kitātah tañisana śaraṇā yan tēkāñ duhkakāla,
 āpan tā mitra kāsih aku tamak akadañ tar wulat rāma-réṇa,
 sañké doṣaṅku k-añlēs mara ri kita alah tibra mahyun tak amwīt.
 a. B tubuhku. b. B tēka. c. ABCD tamat. d. BE kāñlēs. C mara rika ta.

Besides, if I stay behind, who will look after me, and who will take care of me. Only you are the one I take my sorrows to, you are my protector at times of danger, because I have no close friends. I have no brothers and sisters, and my father and my mother do not care about me, because I have sinned against them, when, I eloped with you without asking their consent to leave.'

25. Nā liñ nyāsih manēmbah drawa ta hati nikañ wira masnéha māsih,
 wèt ni hyunyékanānuñ humawara ri sirānlud sēḍēñ garbbhinī ya,
 puh ñ āmběk luh tan ampēt r-añēñ-añēñ ikanāsih nya lèn kāsyasih nya,
 göñ niñ sambéga lāwan [n] asih umulahakēñ citta niñ wañ dadi wwañ.
 b. ABCDE umawāya.

Thus she said, making her tribute with folded hands. Shattered was the mind of the hero because of his deep love. He wanted to restrain her [from going along] as she was pregnant. Her heart was broken, her tears could not be held back, as she thought about her attachment [to her husband], but then she remembered about her pitiful state. Deep passion and love agitates the mind of people, as they are still human.

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26. Dèwī tā-trēṣṇa tātah t-ulih ari ri yumah kapwa tañhèr tamolah,
 āmbēktātyanta mañlih tuwi kita mañḍam komalāpēs sukunta,
 ñwañ maprañ piṅga muṅgwī hēlak-ēlakan ikañ mrētyu mēwēh urip nya,
 méman hé dèwi hat-hat hayu nikanan awak lyan wētēntāri mēsi.
 a. AB tuli. A riñ. ABCD umah. B ri. c. A piṅga.

‘My love, do not be so attached, return home, and stay there and wait. You are very weary because you are pregnant and your legs are weak and feeble. Besides fighting is very dangerous, like living in the mouth of Death, very difficult to stay alive. Look after yourself and your child very carefully, my dear.

27. Lāwan tak mātya tāntēn musuh ata pējaha byakta sañ Rāghawālah,
 āpan nāthanta śaktīñ tribhuwana ya huwus bhakti ya ñké ri Lēñkā,
 ndah tañhèr tāri tāsih tak alaha t-arēki swāmi mamwīta mētwa,
 nā liñ sañ wīra luñhā ta sira mētū lawañ citta sañhāra tan sah.
 b. A śakti. C śakti.

‘And I will not be killed, my love. The enemy will, clearly Rāghawa will be defeated, because your king is powerful, all the threefold world has been subjugated to Lēñkā. Therefore, wait for me, my love. Please! I will not be defeated. Kiss your husband, my dear. I bid you farewell!’ Thus the hero said and he went away, but his heart was broken forever.

28. Glānékañ rākṣasāsīh tinañisan in anak syūh manah nyālah āsīh,
 śīghrāñ hēmban ta yan kolēn arēki sakarēñ wēhakēn té priyā nya,
 dèwī t-hēmban [n] anakta t-harih-arihēñ inūn haywa tan yatna iriyya,
 byaktāk mātyēñ rañātah kaḍasih ikañ anak nā panononanta.
 b. B śīghrā. A byaktan. CDE byaktān. ACDE kaḍasi.

A demon was worried and his heart broken because his son cried. He carried him on a shawl, embraced and kissed him for awhile and then gave him to his wife: ‘My love, carry your son, comfort him, and look after him carefully. If I fall in battle, clearly it will be your son, that you will still have, to look at and cherish.’

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29. Nā liñ niñ rākṣasojar kadi ta ya ginitēs*twas nikañ strī kapūhan,
tan pojar tātan ambil ñ anak apan añēlih luh tibā sāk ta sih nya,
grah sandhi nyān pēkul tañ suku patakurañan manda māsrēt tañis nya,
sañ wīrātyanta māsih dadi sira mamēkul r-uñgwakēn yēñ palañka.

*BDE. a. ACK ginētēs. b. ABE aparāñlih. tapih. C aparān.

Thus spoke the demon. The heart of his wife broke into pieces as if struck with a fist. She did not utter a word and did not take her child from him; because of sadness her tears ran down, and shattered was her love. Her limbs gave away and she embraced her husband's leg, while she sobbed jerkily. The demon hero was very affected, lovingly he embraced her and placed her [and the child] on the couch.

30. Hé dēwī taryyakēñ tañ lara apa tan ikā hétu ni ñwañ mapañguh,
tan kiñkiñ karañāntāt anēmu suka mēné mwañ sukantēñ paratra,
añhiñ satyanta tékā ya ta lumēpasakēñ riñ kadi lwirta dēwī,
yan tan satyékanañ strī niyata ya mapasah mwañ tibā riñ awéci.

'My love, stop that sobbing, as that is not the way people can obtain [happiness]. It is not from sadness that you obtain happiness now and in the hereafter. Only faithfulness will bring you to Bliss, my love. If a wife is not faithful, then surely she will be separated [from her husband] and cast into hell.

31. Mañkā lwir niñ kadi mami pinakapatik séwaké jōñ naréndra,
sojar sāñā nirātah ya ta ginawayakēñ dé nikañ bhrētya nitya,
yapwan tan mañkanātah niyata ta ya kēlān riñ kawah riñ dēlāha,
nāhan hétu nya k-amwīt ri kita makēlatomētwa riñ prañ mamūka.
b. B tā. c. ABC kēlan.

'Likewise am I, a subject of the king. All that the king says or orders should be carried out by his subjects. If a subject fails to do this, he will be boiled in hell in the future. That is why I have to say goodbye to you, to go out to war and to fight fiercely.'

32. Sāmpun sañ wīra mojar majar-ajar irikañ strī lwiriñ dharmmaśāstra,
ménak tékā manah nyomari manañis anūt sojariñ swāmi satya,
makrīḍāsnéha sāmpun umētu ta sira sañ wīra māñin kamāran,
mahyas tékañ wara strī dadi mañadēg akēñ sragdharā yan panēmbah.
a. A irikā. b. AE nyāmari.

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After the demon-hero told his wife about the teachings of *dharmma* [Law], her heart was at ease. She did not cry anymore and faithfully followed the guidance of her husband. They made love and thereafter the demon hero went out with a light heart. His wife made herself up and dressed up in *kain* and offered a garland for her farewell [to her husband].

33. Ri wētu nikañ prawīra bala rākṣasa matri humuñ,
dadi ta kinon madūma sira sañ mapatih mamatih,
prakaśita sañ Prahasta matuhātuha riñ samara,
sira ta umuñgu wétan ikanañ nagarān pagēlar.
a. A ni sañ.

When the troops of the demons had marched out with tumult and uproar, they were ordered, to take position, by the well known prime minister Prahasta, who was seasoned in battle, who took the command. He took his position in the east of the city.

34. Gaṭodara sirodārèñ raṇa patih Mahāpārśwa lèn,
sirékana ta sāra rākṣaka kidul huwus saṅgraha,
prawīra wara Méghanāda tinitah sirānrankēpi,
sēnaddha siran ungu kulwan agēlar siromuñgu lor.
a. ACDE sirāḍarèñ. B Gatodarā. siraḍarèñ.

Ghaṭodara and Mahāpārśwa, who were very good at fighting and were very powerful demons took their position in the south. The heroic Méghanāda was ordered to take position in the west and the north [of the city] with all his troops.

35. Wirūpākṣākēmita ri dalēm niñ pura sira,
warah tékā rowañ nira ya masukātungwa watañan,
t-añanti nké tungwa t-wawa sahana niñ [ñ] ayudha kabèh,
kabèhikañ śatrun tēka taya malaywan pinanahan.
c. A t-añanti.

Wirūpākṣa was to stand guard in the city. So he ordered all his troops to keep guard inside the city, at the royal square. 'You wait there, take along all your troops. Kill with the arrows all the enemy who come there! Do not give even one the chance to escape.'

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36. Nahan liñ sañ mantrī ri bala nira śighrān tama ta ya,
 tayānuñ tan sañkēp sama-sama rēgēp śakti matahēn,
 ta hēntyān sakwēhtottama kita kabèh liñ nya mañatag,
 atag tékañ wadwā ya ta kakurutug rodra gumuruh.
 c. ACD tāttama. d. ABCDE tatag.

Thus spoke the minister to his men and they entered the city at once. There was not one of them, who was not wellarmed, they were all holding their weapons tightly and were resolved to hold (their positions). 'All of you, march forward!' he ordered his troops, who rushed to carry his order uproariously.

37. Murub krodha nyāgyā misanana ikañ wānarabala,
 balātkāra krūrāngētēm anikikan bhīṣaṇa mañañ,
 mañārēmbhāmbēk nyāmējahana sirañ Rāmāwijaya,
 jayātah liñ nyāpan guragaḍa mahāmūrka satata.

Their anger flared up, and they were so eager to kill the monkeys. They were wild, angry, revengeful, and laughed dangerously with open mouth. They were resolved in their minds to kill Rāmawijaya. 'We will win,' they said, because they were always presumptuous and foolish.

38. Tatan wruh yan bhraṣṭā tuwi sakulagotra nya hilaña,
 hilañ sandēha nyān pamulati gagak lèn asu hasañ,
 asañkhyāpūrwwékin téka muni humuñ lwir nya magirañ,
 girañ nyān mātyékañ kalajana watēk rākṣasa kabèh.
 c. BCE apurbwékin.

They did not know that they would be annihilated together with their families and relatives. Their apprehension disappeared at the look of crows and wild dogs. They came in great numbers, as never happened before and emitted loud cries as if they were happy. Indeed they were happy, as the wicked people, the demon race would be wiped out.

39. Samāpta bala sañ Daśāsya humaḍañ kabèh sāyudha,
 Raghūttama sirānrēñō dadi mulat sirēñ Lakṣmaṇa,
 widagdha sira sañ (ñ) arin winulatan wawañ wruh sira,
 prayatna mañadēg ta sādara r-atag tikañ wré kabèh.
 c. BCD arīn.

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The units of Daśāśya were ready with all their weapons. Raghūttama heard (about it) and gave Lakṣmaṇa a glance. His brother knew the meaning of the glance and standing up carefully, he respectfully gave the orders to the monkey-host.

40. Anuñ pramuka śaktimānta tinuhèn watèk wānara,
sañ (ñ) Aṅgada Suséna Nīla Nala Jāmbawān Māruti,
Sahasra Hari Mainda Bhīmamuka Mattahaṣṭi Gaja,
Gawākṣa Winaténdrajāna Śarabhākya Sampāti lèn.
a. C tinuwèn. c. A Gajah.

The most prominent and powerful amongst the monkeys were Aṅgada, Suséna, Nīla, Nāla, Jāmbawān, Māruti, Sahasra, Hari, Mainda, Bhīmamukha, Mattahaṣṭi, Gaja, Gawākṣa, Winata, Indrajāna, Śarabha and Sampāti.

41. Lawan Śatabalī Dhruwa Drawiḍa Dhūmra Tāraprabha,
Śubhodara Karālawaktra Kumuda Pralambodara,
Wisāṅkaṭa Putākṣi lèn Wrēṣabha Krēṣṇa Sinhānana,
Darīwadana Gandhamādana Dhanurdharākrandana.
c. A Krēṣa.

Further Śatabalī, Dhruwa, Drawiḍa, Dhūmra, Tāraprabha, Śubhodara, Karālawaktra, Kumuda, Pralambodara, Wisāṅkaṭa, Putākṣi, Wrēṣabha, Krēṣṇa, Sinhānana, Darīwadana, Gandhamādana, Dhanurdhara, and Akrandana.

42. Nahan ta ya tuha (n) nikañ kapibala prawīrèn raṇa,
sadarppa ya masiñhanāda paḍa garjjitāhyā humuñ,
parèn ya mamupak gunuñ śikhara niñ Suwélācala,
lawan kayu-kayu nya yéka dinawut nya niśśéṣa ya.

These were the commanders of the monkey host who were courageous in battle. In great spirit they roared like lions showing their joy with hilarious shouting and yelling. They cut off peaks of the mountain of Suwéla, together with all the trees were uprooted without a single one standing.

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43. Śīlātala makas ya tīkṣṇa binabak nya tan pātya ya,
ya téka pinakāyudha nya winawa nya sāmpun mawit,
saharṣa sirañ aryya Rāghawa tumon ya sañkēp kabèh,
mañarcchana siré bhaṭāra Śatarudra mamwīt sira.

Hard flat stones were broken off by them without difficulty and these were brought along to be used as weapons. When they were ready, Rāghawa was elated to see all of them wellarmed. So he prayed to god Śatarudra to beg His consent to leave.

44. Wwarāṣṭaśata mañgalastawa gaway nirañ Kośala,
pawèh ri sira ātmarākṣa ri sēdēn nirār wālaka,
pawitra ya ta hétu niñ jaya lawan kadīrgghāyusan,
ya tékana inunyakēn nira samāpta mañkat sira.
a. B Warāṣṭaśata mañgalāstawa.

There were eight hundred solemn oblations to give protection to his life made by queen Kośala when he was a child. Their purity was the source of success and longevity. This was recited by him and thereafter he set out to leave.

45. Adēg nira amogha molah ikanañ lēmah kampita,
hudan rudhira tūt hawañ jaya nimitta rakwékana,
kidañ ya malayū kiwā nira hawanya kapwāhayu,
lawan (n) uni nikañ manuk mrēdu manoharāndé suka.
a. BE mola. b. B rudhira.

When he stood up, the earth shook, and along the way there was rain of blood, which foretold victory, people said. Deer ran on his left hand side with charming pace, and the sound emitted by the birds was so melodious and fascinating giving rise to happy feelings.

46. Tibā ri harēpan nirādbhuta kētug nikañ handaru,
lawan (n) asu hasañ masañkya manañis sumuñsuñ sira,
ikañ śubha atah tinon ira tathāpi tan niścaya,
swabhāwa nira sañ mamèt hayu atéka gōñ sañsaya.
b. ABCDE hasu hasañ asañkya.

Coming from the other side, fireballs fell in front of him with thunderous rumble and countless jackals ran howling towards him. He saw in it good portents, but he did not feel sure, as it was characteristic of one seeking security to be highly cautious.

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47. Wibhīṣaṇa wicakṣanèn aji nimitta mojar sira,
naréndrasuta hé Raghūttama taman hana ṅ sañsaya,
awās ya hilaña ṅ musuh kita atah jayā riñ raṇa,
katona nikanan nimitta ya dumèh ṅhulun niścaya.

a. C hanā ṅ. c. BC jaya.

Wibhīṣaṇa, skilled in the explanation of portents said to him: 'My Lord Raghūttama, do not worry. It is clear that the enemy will be slain, and you only will be victorious in battle. It is seen in the portents that is why I am so convinced.'

48. Nahan [n] ika wuwus nirātīśaya harṣa tāmbēk haji,
lawan sahana niñ kapiprawara wīra kapwāgirañ,
makin ya kalalah makoliha ikañ watēk durjjana,
ṅ-ḍēñö pamuji sañ Wibhīṣaṇa rikañ nimittar jaya*.

*BD. d. A illigible. CE nimitta jaya. K nimittāhayu.

Thus were his words, the king was very pleased. Also the monkey-chiefs were happy and they were more eager to meet the evildoers in battle, when they heard Wibhīṣaṇa's prediction that they would be victorious.

49. Tēka nya ri samīpa niñ nagara déśa Lēñkāpura,
parēñ ta ya masiñhanāda kadi siñha rodrāgalak,
mata nya ya lumōñ kuku nya ya makas sihuñ nyālunid,
kadi pwa Yamakiñkarāñalapi jīwa niñ rākṣasa.

a. A illigible. c. A siyuñ. D matañ.

When they arrived at the periphery of the city of Lēñkā, they roared simultaneously like wild and angry lions. With flickering eyes, sharp nails and pointed teeth they resembled the *kin̄karas* of the god of Death (Yama) who was coming to take the lives of the demons away.

50. Masö ya humarēp kidul dadi madan madūm déśa ya,
sēsök sumarasah sumār kumuliliñ ya kulwan kidul,
wanèh hana ta muñgu wétan ikañ kaḍatwan ḍēḍēt,
apūrwwa kadi wāh plawaṅga gumuruh humuñ ghūrñnita.

d. A plawāṅga.

They moved forward to the south, then prepared and divided themselves in accordance with the frontlines. Some divisions occupied the west and southern regions which were crowded and packed with monkey units. Others took positions to the east of the city, also densely packed looking as if there was an amazing flood of monkeys, thunderous, uproarious and tumultuous.

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51. Hēnī ri tēpi niñ tasik syapa wēnañ sumañkyā ikā,
ya tékana paḍa nikañ kapibalālah akwèh dahat,
nda tan paligaran ya wuntu matitip matap lor kidul,
kakuṣa* kaliput kakaṇḍa kakasut sa-Lēñkāpura.
*D. b. AB kapibalāta. d. ABCEK kakuṣa.

Who could count the sand on the beach? That was the equivalent number of the monkey-host. To the north and to the south the city was full, literally covered with monkeys without any space left. The whole region of the city of Lēñkā was completely surrounded, covered, threshed and trampled on [by the monkeys].

52. Tatan papatēnah tikañ tēka anéka ta pwañ ḍatēñ,
laku nya tamatan pēgat saka rikañ Suwélācala,
wanèh wahu sumēñka riñ giri Suwéla tan pāntara,
katon ya makatap-katap hana sēḍēñ [ñ] umēntas wanèh.
a. ABCDE ikañ.

Not hal of them had arrived, many of them had not yet come. The line was not broken yet from the mountain of Suwéla, and others were still scaling the Suwéla in dense columns, one close after the other. Some units were just crossing the causeway.

53. Samañkana ikañ hanēñ giri Mahēndra ta pwan laku,
sahasraśata* koṭi lakṣa niyutār wuda kwèh nikā,
añel ya mañadēg humèrakēñ ikāñ umēntas kabèh,
mañöb ta ya wijah mamañkuk amiré mañantuk wanèh.
*B. b. ACDEK sahasraśata.

Meanwhile those on the Mahēndra-mountain were moving, millions and millions and millions in number. Most of them were tired of waiting their turn to cross and rested in the shade in great numbers, sitting or squatting, and others were drowsing off further away.

54. Makin tēka makin ya wāgyu gumētēr ya kolāhala,
matuñḍuñ atugur mawū mawalikan sawèt nyān sēsök,
kadi pwa bēlaha ñ lēmah kadi ta guntura ñ parwwata,
lañit kadi ta rūga dé nikana śabda niñ wānara.
c. ABC parbwata.

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The more they came, the more the hustle and bustle. They bumped into each other; they fell yelling, because there was no room. It was as if the earth were about to split open and the mountains to collapse. Even the sky appeared about to fall, filled with the cries of the monkeys.

55. Humön ya humadañ mahöm rumëbuta ñ watëk rākṣasa,
sawèt nyan agalak tañanya pinusus nya kapwāngëtëm,
wulu nya madawā malit kapilawarṇna kumlab kabèh,
kadi pwa ya tasik [k] apuy tèka tumunwana ñ rākṣasa.
c. C hulu.

With grim faces they stood ready to tear away the demons. With anger they rubbed their hands against each other full of eagerness. Their coat was long, fine, reddish brown of colour and shiny, and they looked like an avalanche of fire coming to burn down the demons.

56. Anéka ta ulah nya tan duga-dugālah agyāpraña,
manāmbay aṇadëg umañswa mañigël tumindak masö,
mañañjali wijah wanèh mañujawat [t] alah garjjita,
rarāhayu ya pañhidëp nya rikananñ musuh nirbhaya.

They behaved in various ways, unpredictable, eager to fight, beckoning [the enemy], standing up, moving forward dancing a war-dance, giving tumultuous salutations, others were giving glances amorously, as if they regarded the enemy as harmless beautiful girls.

57. Kinon ta ya mañantya haywa rumuhun masö mañlagé,
apan tuhu ya wīra rakwa mamalës huwus nyān kanin,
ikañ rumuhun amrañ in raña ya tékahën madhyama,
tatan pinakamārgga dé nikana sañ prawīrottama.
b. B nyā.

They were ordered to wait, not to attack first, because true heroes only strike back after being injured. The first to attack in battle was regarded as mediocre in courage, and that should not be done by outstanding heroes.

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58. Kapīndra winarah riñ āgama winèh wruhèn lor kidul,
tatan hana ta sambawa nya matihékanañ śāsana,
apañ capala jāti mūḍa ya tathāpi tan lañghana,
prabhāwa nira sañ Raghūttama wēnañ śumikṣāñ sarāt.
a. C niñ agama. b. A sāmawa nya. B saśāna. sambawā.

The king of the monkeys was instructed in the tradition, was given to know which was north and which was south. There was no possibility that he should follow the teachings, as basically the nature [of an ape] was thoughtless and dumb, but not recalcitrant. On the other hand the power of Raghūttama was capable of imparting knowledge to everyone in the world.

59. Patih ta sahana nya tan hana wihañ ri ajñā* nira,
kapīndra magirañ saharṣa inēñēb tēḍuh niścaya,
mañanti ya humèrakēn nikana sañswa niñ** rākṣasa,
tathāpi kalalah manah nya panagih nikañ kawrayan.
* A. **ABD. a. D ri [h] ajñā. B patih nya. CEK riyājñā. c. ABD ikana.
CEK riñ.

All of them were obedient to him, none were opposing his orders. The king of the monkeys was happy, self-controlled, patient and confident. They waited for the attack of the demons, but their hearts were too eager, traceable to the nature of monkeys.

60. Daśānana sirénajar tēka mañēmbuli ñ wānara,
makin ta kumētēr manah nira* nirāśrayāśātakut,
nda tan prakāṭa yan kēnēñ bhaya sañjāti niñ wañ prabhu,
ginopita asiñ kaduhkan i manah nya tātan katon.
*AE. b. BCDK manah nirāśrayāśātakut. c. ABE sujāti.

Daśānana received the report of the arrival of the monkeys to attack. His fearful heart quivered more and more as he realised there was no refuge. However, he did not show his fear, which was natural for a king. He concealed all the anxieties in his heart, so that nobody could see.

61. Madēg ta sira śīghra yar wētū ri hēñ mañiñjo sira,
mulat ta sira ri* pradésa nikanan kaḍatwan kabèh,
nda tan hana tēgal tatan hana ñ alas lēbak tan katon,
apan kasaputan ya pūrṇna ibēkan kabèh wānara.
*D. b. ABCEK ri.

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He stood up quickly and went out to the walls to look. He observed that all the regions around the city, open fields, forest and valleys could not be seen, they were completely covered by monkeys.

62. Ikañ bhaya ya kobhayan mulat i kirṇna niñ wānara,
tatan patēpi yan katon kadi tasik sēḍēñ ghūrṇnita,
lawan gunuñ anak ya téka pinupak nya yāñkēñ karañ,
jurañ kariwutan hiḍēp nira rikañ purān kāmbulan.

The danger was imminent as he saw the number of the monkeys. They looked like an ocean in flood without limit, and the hills they cut off were like the reefs. He thought that the city, in danger of an attack, was like a ravine overcome by thunderstorm.

63. Tatan hana upāya yār anēn-anēn ya tan pélagan,
madēg tañ abhimāna jāti karatun ahēñkāra ya,
makon ta sira mañswa riñ bala mamūka riñ paprañan,
apan punagi sañ huwus manēmu rājya muktyēñ raṇa.
b. A ta kabhimāna. d. ABDE moktēñ.

He could not think of any way to avoid [the catastrophe]. So his haughtiness and his self-esteem as a king arose. He ordered his troops to advance, to rampage on the battlefield, because the vow of one who had attained kingship was to fall in battle.

64. Balādhika watēk prawīra mañasö ri sañ Indrajit,
ya pūrwwaka kinon umañswa hinamēs ya šūrēñ raṇa,
masö ya humarēp ta lor paḍa ta kapwa sañkēp kabēh,
kinaṇḍa tinaṭā tinap ya tinitah dinūmdūm kabēh.

The courageous commanders of the troops came to Indrajit who was the first ordered to attack and to pulverise the enemy in battle. They took the front to the north, all wellarmed, arranged in divisions and disposed with special assignments.

65. Anuñ pramuka riñ tēgal ratha paḍāti lēn tungaṇan,
magaṇḍi mapanah ya tékana kinon umuñgwēñ sukēt,
liman pramuka riñ rēñek mapakēñēñ lwah alwādalēm,
watēk makawacātisāra rikanāñ jurāñ riñ gunuñ.

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The main force on a level field were the wagons, infantry and horsemen, armed with clubs, bows and arrows, and they were ordered to stay under cover. The main force in swampy areas, and deep and wide rivers, were the units on elephants, while in ravines and hilly areas, the armoured units were the main force.

66. Ikān umētu riñ tēgal paḍa madan ya mabyūha ya,
padāti ri tēnah kabèh panalīna ñ watēk tuñgañan,
ri punkuran ikañ padāti matatā ñ rathāñrākṣa ya,
ñaranya makarānana pratita mukya niñ byuha ya.

Those who were to fight on an open field were arranged in battle arrays, the infantry in the middle flanked by horsemen. Behind the infantry came the mobile units in wagons for support. This was called the *makarānana* (the *makara*-battle array) which was known from ancient times as the most prominent battle array.

67. Watēk makuda nā dinānan atatā ya muñgwī tēnah,
ikañ bala padāti yāta humapit ya kapwātata,
tumūt ta ikañ watēk ratha limāñ atus rākṣakā,
ñaranya ya ta bajra pañjara jayēñ musuh durjjana.
b. D ya ta. c. AD tumuta.

The horsemen were organized in lines in the middle, the infantry flanked them in rows, followed by five hundred units on wagons and elephants for support. This array was called the *bajrapañjara* (diamond enclosure) which was difficult to break and always successful.

68. Padāti ya winèh kahundula laku nya muñgwīñ tēnah,
watēk makuda pañhapit nda tan asō dahat tan madoh,
ikañ ratha ya rākṣakēñ kuda nahan ya sūcīmukha,
praśāsta ya danū wēnañ malahakēñ sa-prēthiwīta.
a. CE muñgwī.

The infantry was placed in the middle, slightly ahead of other units. The horsemen on the flanks were behind but not too far. The wagon-units were supporting the horsemen. This was called the *sūci-mukha* (sharp column) battle-array, well-known in the past, and capable of defeating every opponent in the world.

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69. Nahan byūha nikañ balādhika maḍan madwandwa tandwān asō,
 humrēñ siñha jugēñ galak katatakut kālāntakāñiṇḍarāt,
 mawyañ mèkēl ikā wulu nya makusut sāksāt dilah niñ [ñ] apuy,
 malwābāñ mawēlō mata nya mawēlū wā tulya yan lōn lanā.
 a. A tandwā masō. c. ACDE hulu.

Thus were the battle arrays of the commanders who were preparing for a coordinated attack. Then they advanced. With their faces grim like that of wild lions, their red hair curly and twisted, looking like the flame of fire, their big round, bulging, red eyes always glowing like burning coal, they were indeed awe-inspiring, even feared by Kala, the god of Death incarnate.

70. Molah tānak-anak nya cañcala kilat tulya nya rodrān wulat,
 méghēñ* rēñrēñ atah paḍa nyan ahirēñ wok nyākusut yāsukēt,
 séñḍuñ bhīṣaṇa bāyubajra sadrēsoswāsa nya humyus mēsēs,
 mākrak matri masiñhanāda kumisik śabda nya yāñkēñ gēlap.
 *BD. b. ACK méghā rēñrēñ. E méghāñ rēñrēñ. c. ABCDE séñḍuñ.

They looked savage as the pupils of their eyes moved like lightning flashes. Their thick and unkept beards were black like clouds in the rainy season, their breathing was hissing like a dangerous thunderstorm. They shouted and roared vociferously like lions which sounded like the rumbling of thunder.

71. Sāmpun matri makin masō ya mawērō śighrān marañkēp kabēh,
 mamrañ riñ krētalāñaruk ya mamulus mañduk mañakrāñuhuk,
 mañḍaṇḍāmupuh iñ gadā ya mañalā mañduk rikañ lāñgala,
 saglis nyāñ panēwēk rikañ curiga lēñ mañlori riñ lori ya.
 b. CDE añarug.

Roaring and shouting they advanced further, drunk with eagerness to attack. Then the clash came, they struck with swords, stabbing and cutting, throwing discs, beating with clubs and maces, stabbing with *lāñgalas*, snarling, stabbing swiftly with daggers and discharging their missiles.

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72. Sāra ñ sāratha wīra dhīra mamutēr ḍaṇḍé tañanyé kiwān,
 pāśomuṅgu rikañ tañanya ri tēñēn śīghrān habēt tañ kuda,
 lumpat niñ kuda tandwa tan dadi wuruñ molih kabèh mañdēmak,
 lāwan sañ hana riñ rathāñlēpasakēn kontāñēné pyah parah.
 c. A huruñ.

Forcefully the heroes on the wagons rotated their clubs in their left hand, and with their lassoes in their right hand they whipped the horses, which ran and jumped trampling to death everyone and everything on their way. The soldiers on the wagons discharged their short javelins which hit the stomachs [of the apes].

73. Yatna ñ wīra watēk manuṅgañ umasö sānsö nya tan wyartha ya,
 kapwa wruh rikanañ musuh mati lawan tan mātya tan swañ masö,
 sèp tañ wwañ [ñ] umulat riyān tēka wawañ n-ton wré kahundul manūb,
 tulya nyālap-alap gēlap juga ya riñ śīghrāñalāñhīrakēn.
 c. C manūt.

The horsemen were prepared to attack and when they attacked, they did not fail. They kept attacking regardless of whether they knew the enemy was killed or not. One who was spying on them was too late to report. They saw the vanguard of the monkey host, and swiftly like an eagle they swooped down in a flash with their snares and soon they dragged the monkeys [caught in the snares].

74. Lèn wīrākawaca pracāṇḍa magalak sāmbēk nya tan paṅgalēñ,
 gumrut krodha hati nya lèn kumērēkēt lambé nya dé nyānahut,
 kapwāmōki manūb mamūk ya manuruñ kombak tikañ wré kabèh,
 maryyak-ryyak maparēk rikañ kali jurañ makwèh kakurcyat kapök.
 d. A mayyak-yyak. ACD kapök.

Then other heroes in armour attire were so savage and uncontrolled they gave in to their anger and with lips drawn back they attacked with their teeth. They were on rampage, swooping and striking, the monkey host were thrown back. In waves they were pushed into the rivers and ravines, and many of them were injured or killed.

75. Krodhékañ balawānarān kapipitan rowañ nya śīghrān walēs,
 māmrēp māmrēkēsēt manampyal anahut kapwāmubat riñ [ñ] ikū,
 wañkiñ-wañkiñ ikañ musuh ya tinañan karwa nya pik yāpisit,
 śīghrēnantēpakēn ta yān upat-apit bāhu nya rēmpak rēmuk.
 b. B anuhuk.

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The monkeys who saw their mates trapped were furious and made a counter attack. They struck with their bare hands, they twisted [the necks of the demons], they punched, they bit and beat with their tails. They took hold of the waist of the demons pressed them in their arms and smashed them swiftly on the ground while they pulled off the demon's arms.

76. Lèn tañ wré manēwèk rikañ kuku makas kāścaryya dé nyānēwèk,
 pyah niñ rākṣasa ya trusan ri walakañ sām̄but ta buñcit nikā,
 tunduk tiñhal ikañ wanèh dadi tibā kāngèk kalèngak kalah,
 rah muñcār i tutuk nya śīrṇa pinugut mūrccān linūd riñ watu.
 b. A sambuta. d. C muñcar i.

Other monkeys used their sharp nails in a shocking way. The stomach of a demon was pierced to the back while he picked the demon up by his bottom. When he saw another demon he threw the demon on to him and he fell backward and died. Blood spattered from his mouth which was smashed to pieces, hit by stones thrown at him.

77. Lāwan wānara śaktimānta ya ikā muñcañ kudāsiñ masö,
 jambākēn* ta ya riñ śilātala makas tikṣṇogra bajropama,
 rēmpū syūh pipi niñ kudādbhuta mēsāt mīnsil mata nyān sirat,
 mwañ tēngèk nya tikèl hati nya ya rurū rāh rodra rīruñ mulèk.
 *DE. b. ABCK jambakēn.

And powerful monkeys were attacking the approaching horses. They grabbed the horses by the manes and smashed them against flat stones, hard and sharp as axes. The temples of the horses were shattered, their eyes pulled out and cast, their necks severed, their hearts drawn out, whilst blood jetted from their noses.

78. Krora ñ wré mamulir gulū* agul-agul andul ya mundur mēsāt,
 sūra ñ rākṣasa yan [n] asö mamurugul tēṇḍas nya sām̄pun hilañ,
 mūr tañ wré mañidīdi mēdin inusī dé niñ kawaṇḍāgalak,
 luñhā yan purugul rikañ kali kalah tan wruh tibā riñ jurañ.
 *BCE. a. ADK gulu.

A monkey twisted the head of a demon officer off and carried it away. The headless demon courageously chased him, but the monkey teased and insulted the torso, who went, and pushed into a river, fell in the ravine.

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79. Wré wirādbhuta maṅdudut suku saké śakti nya tan kabwatan,
hir tékañ bala rākṣasēñ watu riḍaṅ kāsah ḍaḍa nyānanā,
wré moñsil prakrēti nya tulya ya raray kapwāmanèk yārēbut,
tuṅgañ té walakañ nikañ kala hinir-nir wismayāhyā humuñ.

An amazingly courageous monkey grabbed the legs of a demon with ease, because of his power. He dragged the demon through sharp stones, so that his chest was torn to pieces. Other monkeys were as playful as children. They competed with each other to climb on the backs of demons and pulled on [their hair] so that they cried out loudly in dismay.

80. Lèn tañ wānara mañlayañ ya sumuyug sāmbut tañan niñ musuh,
yéka krora tēmēñ taman wruh in asih n-inḍit tikañ rākṣasa,
sañsārāñ sinaranta śirṇna ya rujit āwak nya tan lwīr awak,
dé niñ wānara riñ nabhastala sēsök sakrodha kapwānahut.

Other flying monkeys swooped down and grabbed the arms of the enemy. Then heartlessly they carried the struggling demons on their hips. The demons met their death after slow torture, as the flying monkeys had bitten them until their bodies no longer looked like bodies.

81. Sākṣāt siñha ikañ kapīndra mamērēp téka tañanyānēpak,
rāh wuñkal tumapēl rikañ karatalānrēngut tēpak tañ muka,
mūrkkāmūk mamēkul gumanti manahut hēwāñ tinampyal malēs,
pinrih pinrēp iruñ nya pik [k] inuwahan huntu nya rēmpak pupak.
a. A mērēp. c. A manuhut. B wēwāñ.

The king of the monkeys was like a lion when he punched and struck with his hands. His hands were full of clots of blood, because he hit demons on their faces. The demons hit back, caught him and held him in their arms, but the monkey-king used his bare hand to strike and pulled off their noses and their teeth fell out when they were also hit.

82. Lāwan rākṣasawīra maprañ in alas atyanta riñ bhīṣaṇa,
gaṅḍéwa nya magōñ satal satakurañ tañgwanya sawwah magōñ,
lèn lwā niñ warayañ muka nya sadēpā pūrwwa nya laṅḍēp mēñēs,
yékañuñ pamanah nya tulya ya sihuñ niñ Kāla sākṣāt katon.

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Also the demons fighting in the forests were very dangerous. Their bows were as big as a palm tree of an armspan in circumference and their arrows had the circumference of a coconut, its point was one armspan long, sharp and pointed. They shot with this kind of arrow, which looked exactly like the canine-teeth of the god of Death.

83. Glāna ṅ wré pinanah parēn kaparapal sēmpal cēnēl nyēn lēmah, lèn tékañ kēna saṅḍañanya rikanāñ saṅḍañ sinuṅḍañ [ṅ] umūr, kwèh tañ wré sipi tékanāñ ibab-ibab lambuñ nya tambis pēgat, mēngah ta pwa mañentak-ēntak inusuñ sañsāra sārēn lara.

c. A tāmbis. B sipa. d. B mañgah.

The monkeys hit by these arrows were in a sorrowful state, they were mowed down and their heads fell on the ground. Others hit on their sides fled away, the arrows still protruding from their bodies. A number of monkeys were hit on the side so that their waists were almost cut off. They moaned, trembled in contraction, plunged into severe pain.

84. Lèn tañ wwil mamanan rikanāñ taji tajēm tujwa nya kapwāñenē, mwañ nārāca panah nya sōk kakērecēk kāntēp tikañ wré kēna, tīkṣṇa ṅ hrū hita* wañkiñ alwat atēguh rodrāngaluñgañ ri tūr, rēmpak syūh ta igā nikañ kēna muṭa** kwèh puh pupū nyān parah.

*S. **S. c. A hrū nitu. BCDEK hitu. d. ABCDEK muṭu.

Other demons were discharging sharp arrows of all kinds which all hit the monkeys who fell senseless on the ground. The arrows were sharp, but the waist of the monkeys were tough and strong, so that the arrows slipped down and pierced their knees. The ribs of the monkeys were smashed and their thighs seriously injured by the arrows embedded in them.

85. Mañkin durbbala tékanañ kapibalā* glānānanākwèh kēna, māñ mañkēp kanin in kēnēn tētēk urat hotot nya sampun pēgat, mūrccā mūr sawanēh mēsāt ya sinawat wēt nyan parah kwèh tibā, mosah mōsik asāk tinūt ya malayū mundur tinūtan panah.

*C. a. BDEK kapibala. c. A down to 86, c. illegible. d. B kasāk.

The monkey-host was in increasing trouble as more and more monkeys were badly injured. They were bruised, wounded by swords, their sinews and muscles were cut to pieces. They swooned away, others attempted to flee, but fell as they were cut down by missiles. They were exhausted, moved slowly, and in a miserable state, yet they were hunted when they withdrew and a shower of arrows rained on them.

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86. Tat kālān kasuruṅ katūb ya kasēsēr sor śirṇna taṅ wānara,
 kombak kām̄bah akik tikaṅ wray aḍēmit kāntēp katuṅḍuṅ wanēh,
 mahyā ṅ rākṣasa riṅ [ṅ] alas ya mamalēs gut-gūtēn aṅhruk humōṅ,
 moṅ tulya nya manon kidaṅ ya maṅusī maswī ya molih hulu.
 b. CE ikaṅ. d. B kacaṅ.

When the monkey host was thrown back in shocking defeat and miserable state, the little monkeys were trodden down and pushed and jostled aside trampled to death, the demons in the forests raised a loud hurra and pressed on with their counter-attack fiercely and ferociously. They were like tigers on the track of game, chasing relentlessly eager to capture.

87. Saṅ Sugrīwa tumon ikaṅ kapi katūb mojar siré saṅ Nala,
 āy-āy saṅ Nala haywa* hīna yan alah rowaṅta kon mamriha,
 saṅ Nīlānīlāputra haywa humēnēṅ protsāhana ṅ wré kabēh,
 āpan tan palayū swabhāwa nira saṅ śārdūlawikrīḍita.
 *ABCE. b. DK hayu. d. A nikaṅ.

Sugrīwa, seeing the monkey-troops thrown back, spoke to Nala: 'Hey Nala! If your friends are slain, let it not be in disgrace. Bring them back. Nīla and Anilaputra, do not stand idle. Talk courage into them, as the way of a hero resembling (playful) lions is not to flee away.'

88. Atha ri huwus saṅ kapiwararāja, mujar i siraṅ Māruti Nala Nīla,
 dadi umasō saṅ tiga paḍa dhīra, lumaki-lakī wānarabala maṅsō.

When the king of the monkeys had spoken thus to Māruti, Nala and Nīla, the three of them moved forward fearlessly to talk courage into the monkey-troops.

89. Mpu laki kitaṅ wānarabala wīra, kita karēṅō dhīratara rikēṅ rāt,
 ikana yaśāntātīsayā ya śuddha, pinahagēlēhta pwa ya lalu héman.
 c. A pinahagēlēhtā.

'Brethern, monkey heroes, you were once known in the world as very courageous. Then your merit was blameless, but now you have spoilt this image. It is a great pity.

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90. Bali winarah riñ [ñ] aji kita pūrwwa,
pinacaritākēn ta kita śinikṣā,
apa ta paran [n] iñ wēdi-wēdi liñta,
apa ulihan sañ laki-laki riñ prañ.

a. A winarah. b. A pinacaritākēn kita sinikṣa. CD. sinikṣa. c. A parān iñ wēdi-wēdi.

‘Were not you taught about religion in the past, or given instructions by way of stories. What is the result of cowardice, do you know that? What is the result of courageous conduct in battle?’

91. Aparan ikañ prañ karika hiḍēpta, takarin ikēñ swargga wahu kapañguh,
ikana kaśūran ta ya pamēñer nya, yaśa kalawan mokṣa ya ta phala nya.
d. C ḍalanya.

‘What do you think a war is? It is the gate to heaven. Heroic deeds are the prize. Merits and heavenly bliss are the fruit.’

92. Ikana kunañ yar wēdi-wēdi rakwa, niyata ikañ pāpa tumuwuha ñké,
ika harinēṭta drawa ya mēñö ya, naraka lawan duryyaśa phala bhuktin.
c. A mēñör. d. C bhukti. D bhuktinta.

‘But if you are a coward, certainly it will give rise to sins. When your sweat dries up, you will find hell and taste the fruit of disrepute.’

93. Kalawan iké yogya ya gawayēnta, prakrēti tinūtan mamuhara siddhi,
yadin agēlēh riñ prakrēti gawēnta, naraka lawan duryyaśa kita riñ rāt.
a. BCD gawayanta.

‘And it is better for you to do this, because if you follow your nature you will be perfect. If you defile your nature with your actions, you will find hell and disrepute while alive.’

94. Apa pakēnantāt pinakahulun kwēh, ya tan ikanāññā nrēpati kasiddhā,
apan ikihēñ sambhawa gawayēnta, pituhu pakon sañ prabhu gawayēnta.
c. ABCD gawayanta.

‘What is the good of employing you all, if the order of the king is not carried out to perfection, because it is your responsibility to do it, to obey and perform the king’s order.’

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95. Mati kita tan wyartha yaśa tēmunta, ṅuni-ṅuni yan sorakēna musuhta,
 niyata kiténastuti nikanan̄ rāt, yaśa suka lèn Wiṣṇupada kapaṅguh.
 d. A yasānta suka.

‘If you die it will not be in vain as you will find merits, moreover if you defeat your enemy, you will surely be praised by the world. Merit, happiness and the heaven of Wiṣṇu will be the reward.

96. Wiku sira satyēn̄ aji japa pūjā, ratu sira śūrāpaḍa sira riñ rāt,
 masawaha sañ waiśya bañjakarmmā, kita pi pakon sañ prabhu gawayēnta.
 a. ABDE jaya. b. A sirēn̄ rāt. D rāt.

‘An ascetic (*brāhmaṇa*) should devote himself to knowledge, reciting charms and performing offerings. A king (*kṣatriya*) should be courageous without equal in the world. A householder (*waiśya*) should do farming and trading. But you, you should carry out the order of the king.

97. Bala ya matañ nyāmriha sahananta, pulihi pakolih nikana musuhta,
 hana kari mēwēh ri sira sañ amrih, asiñ ata sādhyā niyata kasiddhā.

‘Therefore all of you should pull together, and make a counter-attack to slay the enemy. There are always difficulties to be overcome by a fighter, but where there is a will there should be a way.

98. Jalanidhi lawan gagana tan alwā, alas asukēt bhīṣaṇa tuwi māwā,
 śikara nikañ Méru tuwi mahaṅḍap, ri hati sañ utsaha sañ abhimāna.

‘The ocean and the sky are not wide, the dangerous and dense forest is not dark. The top of the Méru-mountain is not high, for people of determination and resolve.

99. Masuka ri pātāla nitala dadya, atha ca guhā pomahan ikanañ moñ,
 kumēlēma riñ rorawa baḍawāgni, ikana kabēh tan mawēdi sañ amrih.
 d. A sēḍēn̄.

‘He is prepared to go to the lowest region of the nether world, moreover to enter the cave of a tiger or to plunge into the fire of the lowest hell. All of these do not inflict fear in the heart of a fighter.

100. Kimuta ikañ rākṣasabala wāh ya, pisani pusus sañhara ya kabēhi,
 phala ni kaśuranta tuwi ya dadya, mati mamēnañ riñ raṇapada mokṣa.
 d. C raṇapada.

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‘Although the demon-troops are like a flood, pulverise and smash them all completely. You will reap the result of your heroic deeds, win or slain in battle, you will find heavenly bliss.’

101. Nahan ikanojar sañ Anilaputra, Nala kalawan Nīla milu matañguh,
dadi mapulih wānara sahana nya, prakrēti nirañ wīra n inudhahanya.
- Thus were the words of Anilaputra. Nala and Nīla also took part in encouraging them. So the courage of all the monkeys returned, there were conscious of the obligation of a soldier.

102. Rasa-rasa niñ lālana rinasa nya, kadi hinēnō riñ [ñ] amrēta hati nya,
ikana kaśuranya makin atambēh, kadi ta sinapwan ikana takut nya.
b. E rīñ.
- They understood the significance of the words of persuasion, their heart seemed to be sprinkled with *amrēta* (nectar) which increased their courage and wiped out all their fear.

103. Maluy añalap ñ āyudha sahana nya,
hana mamupak parwwata ya sadarppa,
kayu-kayu māwān ya dinawut nya,
makakaracak tañ kusumawicitra.
b. ACD parbwata.
- All of them took up weapons. Some were cutting off mountain-tops in high spirit, tall trees were pulled out, and the various kinds of flowers fell down with a loud crash.

104. Huwus sañkēp kapwātirabhasa maṣö wānarabala,
tumindak mañduk riñ kayu-kayu lawan tal hana hano,
hanān pañduk riñ nyū ya ta pinakalori nya sawanēh,
mamañḍēm mañḍaṇḍāmarupuhi hanānampuhi gunuñ.
c. A sawanyēh.
- As they were ready, the monkey-host advanced with a terrible force. They stabbed with trees and palm-trees, coconut trees were used as missiles. They were using trees as clubs and bludgeons and threw stones and rocks.

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105. Gēlānēkañ mūrkkāmanahi hinabēt hrū nya sinawat,
wawañ kondur kēdēr tinuju kēna bāhu nya ya dinuk,
hanāmēṇṭaṇ laṅkap ya wahu tumihañ hrū nya sinikēp,
rēmēk rēñcēm cūrṇṇān pinalu winalātkāra pinupuh.

The evil [demons] were in trouble when their bows and arrows were hit by missiles. Soon they were pushed and turned back as they were hit by stones and stabbed [with trees]. There were demons who had just drew their bow and placed an arrow on, when they were captured and beaten black and blue and manhandled forcefully.

106. Kalēṅgak lēn kāntēp karēpa kahirin kwēh kasuririn,
kariṅkēl tan polah kapati kapisan sandhi wipayoh,
hanānohan mohān pinalu ya parēñ rwārdha ya sipi,
linūdan dé niñ wré winatu mētu totēk nya sumirat.

They fell on their backs or on their stomachs with a thud or on their sides, and many of them were thrown aside. They crumpled together and could not move a muscle, their limbs were broken and their lives were gone. There were some moaning loudly as they were beaten heavily by twoes together and not a few were stoned by the monkeys, so that their skulls were smashed in and their brains scattered around.

107. Hanāmūk momo moñ juga yadiya tan mātya yan asō,
alah hēwāmbēk nyān sinikēp amēkul mamrih anahut,
kapīndrādrēs molah humaluyamēluk mañdēha gulū,
jalākēn tañ mūrkkēn watu katutu tēṇḍas nya kasēsēh.
c. A umaluyumētuk.

Other demons were fighting fiercely like lions, thinking that they would not be killed if they kept attacking. But they were frustrated when they were captured, they attempted to bite, but the king of the apes was very quick in his movements. He grabbed the neck of the demon and dashed him onto a rock and rained stones on his head, so that it was smashed as it pounded with a pestle in a mortar.

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108. Hanānduk riñ lañkap hana manēwēk in hrū inupasan,
 sahiñan ni drēs nyān pamalu ri laras nyālah agalak,
 sudhīra ñ wré śighrān rēbuti ta ikañ rākṣasālaras,
 tibā mūrccā murkkān winalēsan i lañkap nya kapisan.
 There were demons who stabbed with their bows or poisonous arrows. Also they struck with their bows swiftly because they were so angry, but the monkeys were very brave. In a moment they snatched the bows from the demons and struck back at the demons who fell to their death.
109. Makin makwēh lwañ nyān sinikēp ananānēkana kanin,
 nda tañjrih kapwāmrih mamulihi mahōm moliha musuh,
 marin wēñṭaṅ lañkap nya dadi mamēniñ kadga paraśu,
 manāmbut kontārug krētala kalawan lāṅgala kalā.
 d. B konta krētālārug.
 More and more demons were captured, killed or injured, but they were not afraid and attempted to assemble and to counterattack. They threw their bows away and held their knives and axes in their hands or grabbed short lances, javelins, swords, lances with hooks, and snares.
110. Masō manrañ mamrañ manuruñ aṅusi yāñutitakēn,
 nda tan kagyat tañ wray tuwi ya manuruñ sāra sinuruñ,
 malēs māmreṅ krōrān panahut anuhuk riñ kuku makas,
 ginaṅdyaglis tañ wré ginalah* kinalā glāna kaguliñ.
 *ABCDE. b. B tagyak ta. A i kala. BCDE hinalā. K ginala.
 They advanced attacking, striking, stabbing, chasing and turning, but the monkeys were not afraid and pushed them back. They struck back biting fiercely and using their sharp claws, but quickly they were clubbed, lanced and snared, so that they fell on their sides.
111. Tumandañ tékañ rākṣasa humalu riñ wré kēna kalā,
 sinuñsuñ riñ śūlēnarug inuwahan pyah nya tinujah,
 wanēh kontal kāntēp tinuju rikanāñ konta katibā,
 widagdhēkañ wré wruh mamalu mamalēs tan kawalēsan.
 b. ABCDE śulān rinug. B tinuju.
 Other demons came, pounding on the monkeys caught in snares, followed by others stabbing with lances, and javelins into their stomachs. Other monkeys were thrown in the air and were falling onto the waiting short lances of the demons. But there were also monkeys who knew how to hit back without being hit.

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112. Makin sakrodhān rākṣasabala lāwan wānarabala,
 tinūb yānūb molih hana ta pinakolih nyan apulih,
 marok wré wwil rodran kadi ta ya hari wyāghra magalak,
 kadhīranyātyantādbhuta kadi tēguh niñ śikariṇī.
 b. A tinūt yānūb molī hana.

The demon and monkey troops grew fiercer and fiercer. They swooped down at each other and caused casualties on either side. The fight of monkeys with demons was like the fight of tigers with lions. Their steadfastness was very amazing, as firm as the top of a mountain (*śikharinī*).

113. Samaṅkana ikañ liman kinawacan,
 gaḍiñ nyan atitīkṣṇa malyus aluñid,
 sadarppa ya maśabda matta magalak,
 apūrwwa kadi diggajendra juga ya.

Meanwhile the armoured elephants with very sharp and pointed tusks emitted angry cries in high spirit, as if they were the elephants of the quarters which supported the earth.

114. Yatēka malagé rēṅek ya matēgēl, tēgal tuwi ya papraṅanya sawanēh,
 wanēh malaga riñ juran lawan alas, alas sēsēk anēka tan ginaṅita.
 a. A rēkēk. ACDE malagēñ. d. D ginaṅita.

They were fighting in swampy areas and were very powerful. Other units were fighting in open fields, and others again in ravines and forests which were so full of them, that they could not be counted.

115. Nanāsiñ inasö nya lāgi lēkasan, kasanmata ya śakti kapwa ya masö,
 masö ta ikañ kapīndra sumahab, mahöm ya paḍa mahyunolih aliman.

Wherever they attacked they were destroyed in a moment, their force should be acknowledged as they advanced together. The great apes stepped forward in dense groups, they came together to confront the elephants.

116. Manāmbutakēn ugraḍaṅḍa ya sakol,
 manañhara parēñ ya kapwa mamalu,
 manambirinakēn śilātala wanēh,
 manēmpuhi gunuñ ikañ wray umibēr.

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They held horrible clubs of an armspan in circumference in their hands. They struck together with their clubs to kill [the elephants]. Some were using flat stones as missiles and the flying monkeys threw rocks upon [the elephants].

117. Anuñ wray atisakti yékana manèk, anuñgañi paḍāñadëg ri walakañ,
 anuñkak atisāhasāñdëdël igā, anuñgali hanāñdëdël hulu gulū.
 c. ABE manuñkak.

The most mighty monkeys climbed and rode on the backs of the elephants. They kicked with their soles forcefully against the ribs. There were others who one against one were kicking at the head and neck of the elephants.

118. Wanëh wwara tēkāmütër palu-palu,
 pupuh ta tulalay nikañ liman agöñ,
 gaḍiñ nya kinayuh nya kapwa ya pupak,
 tujuh tuju mata nya tan pabişa ya.
 c. A ta. d. A tan pabişa without *ya*. BCDE tan pabişama.

Other monkeys came rotating their clubs and struck on the trunks of the great elephants. They grabbed the tusks and broke them off and clawed the eyes out, without giving to the elephants a chance to counter their actions.

119. Gëlāna ikanañ liman ginurumuñ,
 winūk ya rinëbut ðinañḍa dinëdël,
 masāk ta kawaca nya cūrñna ya tēñuh,
 prabhāwa nikanāñ wrayādbhuta dahat.
 b. ACDE ðinëñḍa. d. D wrayādbhuta.

The elephants were in trouble when they were attacked from all sides and the apes were competing to beat and kick them. The armour were damaged and torn to pieces, under the blows of the amazingly powerful monkeys.

120. Samañkana igā nikañ gaja tikël, uḍul ta ḍalëmanya rāh nya malëbëk,
 tibā katubab in tēbëñ ya kabubat, mañohan umëhāh ya mohita pëjah.
 a. A gajah. b. AE mëlëbëk.

Subsequently the ribs of the elephants were broken, the intestines were drawn out and blood was streaming. Whipped by the tail of the monkeys they fell against a [rocky] bank [of the ravine] and blowing their last breath they died in astonishment.

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121. Wanèh hana winèh lumāha makakañ,
wèhañ nya kalawan gulū nya tinèhak,
dinuk ya dinugañ ḍaḍa nya dinèḍel,
suku nya pinulir pègat ta ya kapāt.

Other elephants were thrown on their back with their legs spread. Their jaws and necks were pressed with the knee [of the monkeys] their chests were stabbed with the nails, and kicked and punched, their four legs were twisted and broken off.

122. Lawan hana sèbit silit nya dinuwël,
wawañ kasuluyuñ tibā kasidèkuñ,
gulū nya kapèluk awak nya makukuñ,
gaḍiñ nyan aputih tikèl kadi bakuñ.
c. AD mukukuñ.

Further, there were elephants whose rumps were torn open and they were pushed forward, so that they fell on their knees in no time. The neck was bent and the body folded. The white tusks broke off like *bakuñ*-flowers.

123. Asin gaja masö pèjah ya kapisan,
nda tan kṣaya anéka yātitiḥ atap,
lawan hana ta maprañ in lwah adalēm,
gajéndra tahu riñ jaloddhatagati.

The elephants were wiped out in a short time, but they seemed not to decrease in number. They came in greater numbers and fought also in deep rivers, as the great elephants knew how to fight in deep water.

124. Atha ri sèḍèñ nikañ bala parèñ matañkèp atugur ndatan hana surud,
sarabhasa nirbhayékana manah nya mo mati hiḍèp nya tār alañ-alañ,
paḍa ta nanā nya śirṇna ya winūk mamūk mamurugul malēs winalesan,
hana kapisan hanan sipi pèjah ya mānañ-anañan mañohan umèkèh.
a. A down to line c illegible. E patañkèp. b. C hiḍap. d. A amèkèh.

So, the two armies clashed against each other, while holding their defence-lines, as they did not want to withdraw. They were tempestuous and fearless and were willing to die without reservation. They were both wrecked as a result of rampaging, cornering and attacking each other.

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125. Mata umalik ilat nya ya malā usus nya ya mulū ta rāh nya mēlēbēk, rudhira sumök rikañ muka rēmēk-rēmuk ya pinērēp pipi nya kapalu, kapulir ikā gulū nya kumētēr tañanya kumēdut suku nya kumēdal, ḍaḍa ya ḍaḍal ḍinaḍa ḍinuḍuk ḍuhak ya tinuhuk buhak ya tinuhuk.
c. AB tañan dwi kumēdut.

Eyes were turned over, tongues drawn out, intestines pulled out and blood streaming. Faces were battered and smeared with blood as cheeks were beaten and bruised. Necks were twisted around, arms were quivering, and legs were throbbing and kicking, chests were skinned by clubs or torn open by nails or split open by swords.

126. Jariji rujit nanā ya sinahut nikañ plawaga nārasin̄ha juga ya, susu ya sayat-sayat ya śata śīr̄ṇna tañ kulit alit ya tan patēmahan, walakañ ikañ karañkañ inidēk tēñah nya dinēdēl tikēl ya kakayañ, makagulacak cacal kaparacal ta tūr nya karagōt rikañ kuku makas.
a. B sanahut. b. ABCDE sasat-sayat. d. ABCDE makabulacak.

Fingers were in tatters bitten by the monkeys who were like man-lions (*narasin̄ha*). Breasts were sliced into hundreds of pieces and smooth skin damaged beyond repair. Those walking in a stooped position were kicked on their back, and died with a broken spine. Knees were skinned and issuing blood, scratched by sharp nails.

127. Hana hinabēt ya hīna ya hinosakēn inabalañ tibā ya kahalañ, kahala kalañkahan pinulihan taman padalihan umūr ya mawēñis, hana murin̄is mañas mañasulāsa liña riya yan mawēdya pējaha, wahu mañadēg masö malēsa liñ nya sēp rinuhunan sinañhara winūk.
a. B kabalañ. b. A pinililan. B down to 128, a. missing.

There were others who were whipped by tails and thrown a distance away followed by missiles thrown at them. Manhandled, trampled, beaten were others which fled away in a miserable state. Others bared their teeth, threatening with a lance, hoping that the enemy would be scared away. Then he stood up, moved forward thinking of taking revenge, but he was too late as somebody else stabbed and killed him.

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128. Maparaśu śūra sāra ya surākṣa rākṣasa wiśeṣa-śeṣa* ya biṣa,
 baśa-baśa sāhasānēba sawāta dé nya mañawasta wānara rēbah,
 saka sapuluh rikañ kṣaṇa pēgat gulū nya pinugut cēñel nya gumuluñ,
 makaparupuh mawantah apagut apan satata yan tibā kabarubuh.

*CDE. a. A ya surakṣa ya rākṣasa. b. C ibah.

There were courageous, outstanding and dangerous demon-bodyguards, armed with axes. Forcefully they swooped down for the attack as swift as the wind, to fall onto the monkeys who fell by tens in a short time, their necks severed and their heads rolling down.

129. Makin atitip tikañ śawa sawaṅ-sawaṅ nya sawanēh t-ajar sakawēnañ,
 śata-śata laksa koṭi niyutārwuda prayuta koṭi-koṭyaniyuta*,
 patēmu ni rāh nikañ mati samañkanādbhuta dalēm nya iñan i ḍaḍa,
 gaja ratha lèn padāti matunah gēlāna kapētēk tañ aśwalalita.

*ABCDE. b. K koṭyanayuta. c. ABC hiñan. E hiñan.

The dead bodies piled up higher and higher, nothing else could be seen. It could be said that the number was tens of thousands, hundreds of thousands, millions, hundreds of millions, billions, ten millions. The pool of blood that collected was so amazing, that the depth of it reached to the chest [of a man]. Elephants' wagons and foot-soldiers were destroyed and the playful horses were crushed miserably.

130. Atiśaya bhīṣaṇāñ samarabhūmi mabāñ ya kabēh,
 ahalēpa mañkanāñ talaga sañ Yama yan panurun,
 rudhira ya ta wwaya nya malētuh mahani mahariñ,
 dhwaja mahirēñ mabāñ hana putih kaharan wērēha.

The battlefield looked red and very terrifying. The lake of Yama [the god of Death] would look as beautiful as that if it descended to earth. The water [of the lake of Yama] was dirty blood, reeking and spreading everywhere. The black, red, and white banners were like its froth.

131. Cēñel ikanañ prawīra pinugut umulat mēlēlō,
 ya ta tamalah kumambañ i tēnah kadi padma mēkar,
 madārawayan [n] usus nya mawilēt ya ta* tulya sulur,
 atiśaya śuddha yan talaga tulya nikañ palagan.

*BE. c. ACDK ya tulya.

The eyes of a severed head of a hero were still wide open. They were floating in the middle like flowering red lotuses, intestines winding around them and tangled around, were like its twines. Extremely pure was the battlefield if it were compared to the lake [of Yama].

WIŃŚATI SARGGAH

CHAPTER XX

1. Kadi guntur ikañ rudhira ya humilī,
 rikanan giri gahwara kali madalēm,
 kahilī śawa niñ gaja turaga pējah,
 gumulumpuñ apūrwwa kadi watu magōñ.
 a. ACDE umilī. b. gawara.

Blood rushed thunderously out of the caves of mountains into deep rivers, and washed away the corpses of elephants and horses which amazingly rolled over and over like big rocks.

2. Atighora hilī nya satata gumuruh,
 tuwi miśra lawan wuduk utēk awērēh,
 ya dumēh ya makin katatakuta tēmēn,
 kadi Waitaraṇi juga sakala katon.
 d. BD wētariṇī. C waitariṇī.

The stream was horrible and thundering all the time, fat brains and froth were mixed together. That was why it looked more terrifying, like the Waitaraṇi [the river that flowed through the region of Yama] on earth.

3. Gaṇa bhūta piśāca mañigēl agēlar,
 rikanan* raṇabhūmi mamañan aninum,
 mawērō ya warēg rudhira paḍa humuñ,
 kadi sinha muka nya ya kagiri-giri.
 *A. b. BCDEK ikanan.

Demi-gods, evil spirits, and imps were dancing in groups on the battlefield, while eating and drinking, and were boisterous as they were drunk by drinking blood. Their faces looked terrible, like those of lions.

4. Kāla* nikan rāh humilī, pūrṇa ikañ luñka kabēh,
 mañkin asat tañ palagan, tan madalēm wway nya dahat.
 *ABCDE. a. AD rā. K kāli.

When the blood flowed away, the rocks were seen again. The battlefield dried up and the water was then not so deep.

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5. Wīra kabèh tibra mañèl, wèt nyan asowé n papupuh,
 kapwa ta mundur mapasah, rākṣasa mēngah ya mēhāh.
 d. B mēlēh.

All the warring heroes were very exhausted, because of the long [hours] of battle. Both sides withdrew and were separated. The demons were breathing heavily and groaned.

6. Mañkana tañ wānara wèh, mār ya marāryyan mañèlih,
 kapwa mapèpèr hariñèt, mānawakākṛidita ya*.
 *ABCDE. b. ABCDE mūr yya. c. ABDE mapèr-pèr. d. K without ya.

Likewise the monkeys. They were out of breath and weary, so they took a rest. They wiped off their sweat, looking like playful children.

7. Mundur pwékañ wīra sañka ri nèl nya,
 mañsö sañ balānuñ pradhāna,
 utsahèn prañ sañ Prajañgha prawīra,
 śaktyabhyāsèn pādayuddhātiwrēddhi.
 a. E sañkā. b. ABE mañsö tékā sañ. CD mañsö téka. d. B śaktyābhyāsé.

The heroes withdrew because of their fatigue, the commanders took their turn, they advanced. The pugnacious hero Prajañgha, who was mighty and very experienced in many foot-fightings [stepped forward].

8. Kadyaṅgā niñ bajra yākas malaṅḍèp,
 tadwat mañkā tañ wētis bajra sākṣāt,
 sāk śirṇna syūh tañ musuh yan dinédèl* ya,
 prastāwa nyā kyāti māran Prajañgha.
 *AB. a. BCD nyañ. D bajra-bajra. c. B ta dinédèl. K dèdèl ya.

His legs were as hard and sharp as steel, so that they were in fact weapons. Any opponent would be smashed by his kick and that was why he was renowned by the name of Prajañgha [The Shank].

9. Mañwākandèl pāwakan göñ manēngö,
 malwat mokèt mo tibā mo kasuñsañ,
 tan swañ tan sor in galak wyāghra māwak,
 twas-twas tus-tus his nikañ wīragotra.
 a. D manēngā.

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His body was big and tall, tough and strong, difficult to bend or to turn him upside down. He was not less in fury and savageness than a tiger, and was an offspring of a tough hero-family.

10. Mañsö tañ wré wīra Sampāti nāma,
 sāmpun sampat riñ yaśātyanta śūra,
 wīrān wīryyan wruh ta yèñ śatru śakti,
 māsreñ mèntër māntëb āmbëk nirèñ prañ.
 d. D masrañ.

A monkey called Sampāti stepped forward. He was extremely courageous and had a perfect record of heroic deeds. He was brave and powerful and experienced in fighting mighty opponents, swift in movements and steadfast in mind.

11. Mañsö sañ Sampāti pātrān tinonton,
 r-uṇḍoṇḍékañ ḍaṇḍa göñ nyāpraméya,
 mundur muñkur tékanañ pātra tindak,
 līlālīlā lola laṅgūla molah.

Sampāti appearing to be a worthy opponent [for Prajaṅgha] stepped forward, brandishing an immense club. With his back to the opponent he stepped backward in a move of single combat, while his tail was moving gracefully and playfully.

12. Śīghrārañkëp kapwa ton an widagdha,
 yatnāñintay cidra tātān kacidra,
 sañ Sampātyutpāta lumpat nirādrës,
 yan mèh prāptā ñ* pāda niñ wwil Prajaṅgha.
 *A. d. BCDEK prāptā pāda.

Soon they were engaged in single combat, both capable [champions]. They looked at each other carefully and tried to deceive without being deceived. Sampāti jumped swiftly aside when the legs of the demon Prajaṅgha almost reached him.

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13. Mañkā tékā sañ Prajañgha prayatna,
yan mèh prāptā ñ ḍaṇḍa mamrih lumumpat,
mosyan maswī kapwa tāmèti cidra,
wèt nin ton an tan hanātah kacidra.

Prajañgha was also very careful, when the club [of Sampāti] came, he jumped away. They turned around chasing each other looking for an opening, as it seemed that neither of them could be trapped.

14. Sañké sowé sor titih sañ Prajañgha,
mèh mañḍūkèn pāda kāntēp ḍinaṇḍa,
kotal tēṇḍas nyan linūdan katimpal,
muñcar tañ rāh mwañ [ñ] ikañ jīwa luñhā.

After a long time of fighting Prajañgha was on the losing side. When his leg came and was at the point of hitting [Sampāti] he was struck by the club so hard that his head was flung away after it took a combination of blows [from Sampāti]. Blood jetted out and he passed away.

15. Sphuṭadākṣi dakṣa ya rikañ samara,
kalawan [n] ikañ Pratapanākṣi masö,
rwa samitra rākṣasa ya drēṣṭiwīṣa,
magēsön musuh sa-dinēlö nya danū.
a. D Dakṣa.

Sphuṭadākṣi, who was dexterous in battle moved forward together with Pratapanākṣi. They were friends and both had a poisonous glance. In the past their opponents were burnt to death, when they cast a glance upon them.

16. Sumirat ta téja ni mata nya mabāñ,
mapanas ta sūb nya kadi bahni murub,
dadi durbbala ñ kapibalān dinēlö,
mrikitik wulu nya kumukus magēsön.

Their eyes had red flashing beams, which burnt like flaming fire. The monkey soldiers were plunged into trouble when the two demons looked at them, as their coats caught fire so quickly.

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17. Malayū kabèh kabalasaḥ kaburu,
 umasö ta sañ Nala wawañ mapulih,
 sira Bahnitanaya* apuy sakala,
 ya matañ nya wèn nala aparaba** Nala.

*S. **S. c. ABCDEK Bahni tan maya. d. ABCDEK aparppa.

They dispersed in every direction chased by fire. Quickly Nala advanced and made a counter attack. He was the son of God Bahni (Fire) and a manifestation of fire. As he was [in fact] fire [anala], so he was called Nala (Fire).

18. Sphutadākṣi yéka sinikēp nira ya,
 tinēpak muka nya ya pējah kapisan,
 inusī nirañ Pratapanākṣi mēsāt,
 sinikēp suku nya kawēnañ wēkasan.

He seized Sphuṭadākṣi and struck him with his bare hand. He (Sphuṭadākṣi) was killed instantly. He chased the fleeing Pratapanākṣi, caught his legs and he was soon at his [Nala's] mercy.

19. Rikanañ nabhastala wimūrccita ya, wiparīta yénutitakēn kapati,
 tinibākēn in lēmah udhāni ta ya, pramitākṣarān mati saranta mēkēh.
 c. A lēma. d. ABCDE bhramitākṣarān.

He was taken to the sky where he passed out, because he was turned round and round very speedily. When he was dashed on the ground, he came to for awhile. His eyes were rolling and he passed away in slow torment.

20. Tat kāla nyān pējah rākṣasabala balawān wīra wanīñ raṇāṅga,
 ambēk nyāyuddha tātan [n] alaṅ-alaṅ atulañ tan wēnañ mātya riñ prañ,
 cihna nyān sūra ñ āmbēk tuhu-tuhu manulus tan [n] alaṅ tan kalēnka,
 ménguñ tañ swargga muṅkab babahan ikā mēñā rakwa dé sañ prawīra.
 a. A wānī.

When the powerful and courageous commanders of the demon-army died with the full conviction that they could not fall in battle, which was evident in their courage and pure and flawless conscience, heaven was in a great disorder, the gates opened up to let the heroes in.

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21. Mosik sakwèh nikañ kinnaragaṇa kalawan kinnarī kapwa harṣa,
lawan widyādharī bāp paḍa madulu-dulur mwañ ta widyādharma kwèh,
kapwānuṅsuñ sukāmbèk nya mamawa panamuy bhoga pañcopacāra,
āpan yékā ta acāra nira ta hana riñ swargga nāhan byawaṣṭā.
d. B byawāsta.

The *kinnaras* and *kinnarīs* were happy but busy. Together with numerous heavenly nymphs and demigods, they welcomed [the heroes] warmly with offerings of food and drinks of five variations, because that was the custom in heaven, as decreed.

22. Mahyun tāmbèk nirañ déwagaṇa rēṣigaṇèñ antarikṣān panonton,
kapwārampak humuñ riñ gagaṇatala sēsök tan katon antarikṣa,
harṣāmbèk sañ mahārṣi priyaraṇa sira sañ Nārādānuṅpan èṇḍas,
sokyātūt tuṣṭi sañ Tumburu milu ta sirañ Gotamātyanta mahyun.

The hearts of the groups of deities and seers who observed [the battle] from the sky were excited. They were noisy and the sky could not be seen, as it was covered all over by them. The hearts of the great seers, foremost amongst them Nārada were delighted, likewise were Tumburu and Gautama very pleased.

23. Atyantèn ghora yāghūrṇnita palaga nikañ rākṣasa mwañ [ñ] ikañ wré,
kahyun-hyun yan tinonton paḍa-paḍa magalak tan masor in kaśūran,
sañké wīra nya dhīra nya malaga mapupuh kapwa tāsiñhanāda,
śabda nyātita riñ bhīṣaṇa kagiri-giri n pūrakèn digwidésa.

Thunderous and obstreperous was the battle between the demons and the monkeys. It was exciting to see as they were equal in fury and valour. Because of their audacity and resoluteness in fighting and handling the weapons while roaring like lions, the tumult was exceedingly frightening, filling up the ten directions.

24. Mañsö sañ Jambumālī* mamulihi ya mahāsura tan dadya mundur,
sañḍañ wèt kwèh buti nyān lagi malaga gahan riñ galak tā paḍa nya,
kadga nyātyanta tikṣṇa n parupuhi ta ikañ wré dinuk nyèñ krétala,
yānsö sañ Bayuputrān pisanī ya katibā yan tibèñ parwwatāgōñ.

*D. a. ABCE Jambumālī. b. B nahan. c. BDE tikṣṇān. E krétalā. d. ACDE parbwatāgōñ.

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Jambumāli stepped forward to counter attack. As he was very brave, it was impossible for him to withdraw from battle. He possessed much evidence of bravery in battle and was known to be unequalled in ferocity. He had at his side an extremely sharp sword with which he attacked the monkeys. That was why Bāyuputra went forward, seized him and dashed him to his death on a big rock.

25. Sañ Mitraghna lawan Wibhīṣaṇa masö madwandwa rodrān katon,
kapwa wruh rikanan gadāyudha sirāsowé widagdhāpalu,
sañ Mitraghna kacidra riñ kṣaṇa tibā mūrccān ḍinanḍèñ gadā,
dé sañ āryya Wibhīṣaṇādbhuta humuñ tañ wré saharṣān wulat.
c. DE dinēṇḍèñ.

Mitraghna and Wibhīṣaṇa were engaged in single combat which looked very dreadful. They were both experts in fighting with clubs and beat each other for a long time. Mitraghna was [finally] trapped and hit by the club of the wonderful Wibhīṣaṇa, so that he fell and died instantly. The monkeys beholding it were elated and clamorous.

26. Mañsö sañ Praghasa prawira wihikan riñ cidra lūd nirbhaya,
sañ Sugrīwa mulat saharṣa magirān śighrān parañkēp masö,
cūrṇa ñ ḍaṇḍa parēñ tikēl dadi masö māprēp ta riñ bhūtala,
kotal sañ Praghāsāpasah ḍaḍa nira syūh yan minuṣṭi kiwān.
b. D masā.

Praghasa who was very courageous, fearless and an expert in fighting moved forward. Sugrīwa saw him and happily engaged him in battle. Their clubs fell into pieces when they clashed, so they fought on the ground. Praghasa was hit on his chest, which split into a thousand pieces by the left hook of Sugrīwa.

27. Harṣāmbēk sañ manonton rēṣigaṇa kalawan déwa gandharwwa tuṣṭa,
dé sañ Sugrīwa wirēñ raṇa umalahakēñ rākṣasātyanta śūra,
sañkā riñ* tuṣṭa mojar jaya-jaya humuñ** kapwa māñadhukāra,
nityékañ dhūpa lāwan jēnu hinudanakēñ puṣpawarṣādi lumrā.

*BCD. **B. c. AEK ri. ACDEK jaya-jaya ya humuñ.

The groups of seers, deities and demigods, observing the fightings were delighted when they saw Sugrīwa defeating a very mighty demon in a gruesome combat. Out of their joy they praised him and cried out: 'Victory! Victory!' Incessantly they showered [on Sugrīwa and his monkey host] incense, perfume, and petals of flowers.

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28. Nāhan pamūrṣita nirañ rēṣi riñ raṇāṅga,
lawan [n] ikañ mati pinūja apan prawīra,
yéka matañ nya sahana nya* kabèh rikèn prañ,
ambèk tatan suruda riñ raṇa mātya śūra.

*S. c. ABCDEK sahananta. B ikèn. D kabèh. d. B raṇā.

Thus was the respect shown by the seers on the battlefield. Also the dead were honoured as they died in honour. That was why all the people engaged in combat did not think of withdrawing from battle, but to die heroically.

29. Sakrodha ñ Bajramuṣṭi prakāta mañikikan yan masö Kāla tulya,
muṣṭi nyākas ya bajropama mati kapisan śatru yan prēp ya śirṇna,
sañ Maindātah tumandañ mapagakèn ikanañ Bajramuṣṭiñ raṇāṅga,
tan dwān sām̄but cēñel nyār pulirakèn umēsāt śīghra mawwata tēṇdas.
c. B Bajramuṣṭi. E Bajramuṣṭi.

Furiously Bajramuṣṭi [the diamond fist] advanced, laughing uproariously, looking like Kāla. His fists were hard as diamond, the enemy died instantly when he was hit by his fists. Mainda took action to meet him in battle. In a flash he grabbed the head [of Bajramuṣṭi] twisted it off and fled speedily away taking it along.

30. Wwara rākṣasawīra sēḍēñ taruṇa, sy-Anikumbha ñaranya anuñ mapulih,
atirodra mata nya mabāñ mēlēlō, kadi kumbha hēmās mawēlu ya lumōñ.

There was a young demon-commander, Anikumbha by name, who made a counter attack. His eyes were red, bulging and awe-inspiring, gleaming like round golden vessels.

31. Sira sañ kapi Nīla saharṣa masö, atiniścaya tan pamawāpa sira,
mamutēr ta* ya lori magōñ ya sakol, manalandañi sāhasa yar pamalu.
*ABCDE. c. K mamutēr ya. d. E yan.

With a light heart Nīla moved forward. He was very confident and did not bring any weapon. [Anikumbha] was rotating a huge club of one armspan in circumference, acting savagely when he struck.

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32. Kapi Nīla akampya taman* wighani,
 acalopama tar pacalān pinupuh,
 sy-Anikumbha wawañ sinikēp nira ya,
 sinahut nira téka gulū nya pēgat.

*ABDE. a. CK tan.

The monkey Nīla was unyielding and unhurt. He was like a mountain which did not move when people were beating it. He seized Anikumbha in a second and bit off his head.

33. Sirañ Wirūpākṣa mapakṣa tan sthiti,
 huwus matuṅgwīri dalēm nikañ pura,
 saharṣa tāmbēk nira mañrēñö* surak,
 mēsāt ta śīghrār wētū riñ raṇāṅgaṇa.

*E. c. ABCDK marēñö.

Wirūpākṣa was restless at his guard post in the palace. He was excited when he heard the sound of the battle, and sped away to appear on the battlefield.

34. Masö ta sañ Lakṣmaṇa māna niścaya,
 panah Wirūpākṣa parah wawañ tibā,
 wawañ masö sañ Aśaniprabhāpuliḥ,
 ḍinaṇḍa dé sañ Drawiḍeka yan pējah.
 d. E bhinaṇḍa.

Lakṣmaṇa stepped forward with confidence. He shot at Wirūpākṣa who fell instantly. Swiftly Aśaniprabha organised a counter attack, but he was struck by the club of Drawiḍa.

35. Pējah sahana niñ prawīra mañasö ri sañ Indrajit,
 masö ratha nirār putēr ta ikanañ gadāgön sakol,
 sañ Aṅgada sirāmutēr kayu magön masö nirbhaya,
 pupuh kuda sañ Indrajit ruwat ikañ rathāsāk rēmuk.

When the heroes were killed, Indrajit went forward on his wagon while rotating his club which had a circumference of one armspan. Fearlessly Aṅgada advanced rotating a huge tree. He struck at the horses which were killed and the wagon reduced to pieces.

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36. Raghūttama kapīndra Lakṣmaṇa mulat ri sañ [ñ] Aṅgada,
 mañastuti manādhukāra ciha Baliputrottama,
 Wibhīṣaṇa miñis sawismaya saharṣa tuṣṭān wulat,
 humuñ ya matalaṅkup atri ikañ watĕk wānara.
 c. CD sawiśmaya. d. B matalaṅgup.

Raghūttama, the king of the apes, and Lakṣmaṇa saw the actions of Aṅgada and praised highly the achievement of the excellent son of Bāli. Wibhīṣaṇa laughed heartily beholding it, the monkeys clapped their hands while cheering aloud.

37. Samañkana rikañ nabhastala humuñ watĕk déwatā,
 tumon sira sañ Indrajit katĕk apan paḍāñadwakĕn,
 wighūrñnita ikañ lañit sabhaya tañ watĕk rākṣasa,
 kucĕm muka sañ Indrajit dadi mulih alah kérañan.
 a. ABDE ikañ d. B mulih kérañan alah.

Meanwhile the deities in the sky were clamorous shouting aloud the fact that Indrajit was hit. The sky was full of excitement, the demons were in fear. Indrajit's face turned pale and he returned home in shame.

38. Apan sira danū tatan dadi masor [r] ikañ paprañan,
 sirāta jaya riñ musuh sapinapag nirālah danū,
 hyañ Indra tuwi déwatā sira ta kāpusan dé nira,
 nahan yaśa sañ Indrajit humibĕki ñ saprĕthiwītala.

Because in the past he was never defeated in battle. He was always victorious and all his opponents were beaten. Even god Indra, though a deity, was captured by him. Thus was the fame of Indrajit, spreading all over the world.

39. Ya ikana ta hilañ mĕné r-hiḍĕp, yaśa nira śirñna ri śirñna niñ ratha,
 pati ni kuda nirār kadi pwa sor, ya ikana hétu nikā irañ nira.
 a. ACD yar. c. ABDE nirār kadi pwa ya sor. C nirā kadi pwa ya sor.

He thought that his fame was finished now. All his merit was gone at the moment when his wagon was smashed. The death of his horses was like his own defeat. That was the reason for his sense of shame.

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40. Atha huwus umulih sañ Indrajit, taya ta surākṣa nikañ balādhika,
Raghusuta tahu riñ musuh pējah, panahi ta yèn śarawarṣa tikṣṇa ya.

When Indrajit returned home, there was no protector for the whole army.
Raghusuta on hearing this, discharged his excellent sharp arrows.

41. Kadi atēp atitip panah nira, gagana pētēñ ya pēpēt taman katon,
anarawata tibā nya yāñēné*, dadi mananā balawīrarākṣasa.

*CD. c. A nya hañēné. BEK nyāñēné.

His arrows were countless, the sky was covered all over and turned dark.
The arrows fell incessantly and exactly on their victims, so that the demon-
army was destroyed.

42. Hana kēna warayañ pēgat pisan,
kadi ta cinakra ḍaḍa nya tan salah,
hana ta katuluyan parēñ pēgat,
kadi binabad ya parēñ pējah kabèh.

There were demons hit by arrows and wounded as if their chests were hit by
discs (without fail). Other demons were caught in their flight and they
were mowed down to death.

43. Tatan ujarēñ ikañ kēné taji,
mati kapisan kēna marmma tan sipi,
laru-laru tumibā rikāñ apuy,
ya pañupaméka pati nya sakṣaṇa.
d. A pañupaméri. B sāḁṣaṇa.

Not to mention those hit by arrows. Not a few were killed instantly. They
were like termites falling into fire, killed in an instant.

44. Tuwi satata tibā nikañ panah,
kadi sinēsēb śataśīrṇna tañ śawa,
hana ya hinibēkan tutuk nya sök,
ikana tutuk nya kadi pwa tañkulak.

And the arrows fell intermittently, so that the dead bodies seemed to be
sliced into hundreds of pieces. There were demons whose mouths were
filled up with arrows, looking like quivers.

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45. Hana ta lagi kēnānanā dahat,
 tumuluyatah ikanañ panah riya,
 sana-sini ya kanin ruwēd rujit,
 raga-raga tulya awak nya śirṇna ya.

There were others who were hit and completely disfigured. The arrows fell continuously on them so that here and there bodies were torn to pieces. At length the dead bodies looked like baskets [of pleated bamboo].

46. Sahana-hana nikañ balāsura, ya tika mamūk tamatan paśéṣa ya,
 hana ta wēdi-wēdīn raṇāṅgaṇa, mamana-manā para cakra yālayū.

All the courageous soldiers who went on rampage were annihilated. Those who turned coward, avoided the discs and fled away.

47. Makabalasah tikañ bala ya durbbala niśśaraṇa,
 tuwi hinudan-hudan ya ikanañ śara astramaya,
 makatulajēg panah ri walakañ nya taman paśēlā,
 kadi ta ya laṇḍak ādbhuta wulu nya kabēh murēgañ.
 a. ABD ikañ.

The soldiers who were in trouble and without protection, dispersed in every direction, chased by a shower of excellent arrows. The arrows stuck in their backs in great numbers, so that they looked like porcupines with wonderful spines standing upright.

48. Taya kasalah rikañ bala kabēh śata wikṣata ya,
 makatiritis ta rāh nyan inusī ya gēlāna mēhāh,
 puyu-puyuhēn gēyuh ya mañēlih sawanēh katibā,
 inamah-amah pinatryakēn ikañ bala wānara.
 a. BCDE wikṣita. b. C mēhah. d. ABCDE wānara ya.

Not one soldier was missed, all of them were destroyed. Blood dripped along while they were fleeing, moaning and groaning, yet hunted by arrows.

49. Atha mapasah samāpta sahana nya taman papulih,
 paḍa ta mēgil rikañ kuṭa atīta lalu ṅ diwasa,
 dadi sumurup bhaṭāra Rawi śīghra kadi pwa humöt,
 alah alēmōh tumona ikanañ bala yan palayū.

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Thus they were totally destroyed and it was impossible for them to regroup. They took their refuge in the fortresses. Then time passed. The sun set, as if he were hiding, reluctant to see the fleeing demons.

50. Surup sañ hyañ Āditya luñha sirosēn,
 makin manda-mandékanañ téja māwā,
 tēka ñ kāla sandhyā mabāñ téja kulwan,
 kadi lwir nikañ paprañan dé nikañ rāh.
 The Sun (god) set and disappeared quickly, the light became vague. Evening came, the western region looked red, like the battlefield full of blood.

51. Nda tītékanañ kāla sandhyā ta luñhā,
 pētēñ tañ jagat lor kidul tan patonan,
 kadi pwānapih lwir nikāñ andhakāra,
 rasa nyānta riñ wīra maprañ ta dé nya.
 b. C paton.

Let us leave the evening which was also passing [in giant steps]. Darkness came over the world, neither north nor south could be distinguished. The sun seemed to separate the warring parties which had lost their heroes in the battlefield.

52. Rikañ kāla sakrodha tañ Méghanāda,
 masēñhit pējah tuñganañ mwañ rathāsāk*,
 masuk tēñ padéwāharan** ñkāñ pasādhyā,
 mamūjā ta*** yēñ astra sarppāstrapāśa.

*BDE. **BCDE. ***BE. b. CK ratha syūh. c. K padéwāgaran. c. D té.
 d. CDK mamūjā yēñ

At this time Méghanāda was seething with fury, aroused by the death of his horses and the destruction of his wagon. He entered his temple and prepared to pray for his snake-arrow.

53. Huwus nyān pamūjā rikañ nāgapāśa,
 pasañ tékanañ yoga māyā adrēśya,
 malit tékanāwak nya ākāśa tulya,
 manon tan katon śakti niñ yoga māyā.
 b. BCDE māyan. c. BCDE alitékanāwak.

After he had summoned his snake-arrow, he cast a magic spell which made him invisible. His body shrunk in size, so that he was as thin as air. He could see but could not be seen, that was the power of the magic-spell formula.

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54. Ri s̄ampunya* sampūrṇa yoga nya siddhi,
 minis niścayāmbēk nya tan dadya sora,
 sināmbut nya laṅkap nya atyanta riñ gōṅ,
 lawan hrū nya tīkṣṇāgra nāgādhidéwa.
 *D. a. ABCEK s̄ampun.

After his concentration of thought had worked to perfection, he smiled and was convinced that he would not be beaten [again]. He took his oversized bow with the great, divine snake-arrow.

55. Tēka nyēn raṅgātri ya krora makrak,
 gērēh ghora gambhira śabda nya mādrēs,
 gumēntēr lēmah pūrṇa ṅ ākāśa dé nya,
 matañ nyān praśāstēñ jagat Méghanāda.

On arrival at the battlefield he roared vigorously as loud as booming thunder with its deep sound. The earth and the sky vibrated with it, and that was why he was called Méghanāda (the thunder).

56. Gēlānēkanañ wré kapūhan ya kagyat,
 tatan wruh ri saṅkā nikañ śabda ghora,
 kapūhan mulat lor kidul tan tinonya,
 sawèt nyāpētēñ andhakārékanañ rāt.
 c. BCDE tā. d. E nyār pētēñ.

The monkeys were in trouble, shocked and dumb-founded. They did not know where that loud sound came from. Stupified they looked to the north and south, but failed to see anything, as it was pitch dark all over the world.

57. Lawan sūkṣma tāwak nikañ Méghanāda,
 tuhun siṅhānāda nya yékātighora,
 makin katrēsān wrēñ dēñō śabda ghora,
 tatan wruh ri déya nya tan ton musuh nya.

Besides the body of Méghanāda was very small, though his roaring was loud like that of a lion. The monkeys became more and more frightful when they heard the vociferousness of the roar. They did not know what to do, as they could not see the enemy.

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58. Sēḍēñ ghūrṇṇita ñ wré paḍāwū ya māwrēg,
 mamēṭtañ laras ñ Indrajit tā tumon* ya,
 panah tékanañ wré rikañ nāgapāśa,
 madadyan [n] ulā nāga sakwèh nikañ hrū.
 *BCDE. b. K tā tumān.

When the monkeys were in uproar, crying out and running to and fro, the invisible Indrajit pulled out his bow and shot the monkeys with snake-arrows which turned into countless dragons.

59. Mapañjañ magōñ lèn kiwik nyādbhutālwā,
 lumōñ bhinna cūla* nya lāwan mata nya,
 wiśa nyomēsāt nitya sañké tutuk nya,
 ah-o ghorarūpa ñ bhujānga prayāta.
 *BCDE. b. K śūla. d. BCE rūpāñ. D rūpā.

The dragons were long and large, with a very wide mouth their split crests and eyes were gleaming, poison was discharged continuously from their mouths. Oh, the crawling dragons were gruesome!

60. Nā tēmahan niñ āstra nikā* sañ Daśawadanasuta,
 koṭi sahasra sañkya ya tikāñapusi kapibala,
 wānara kapwa kāpusan akik saka pitu saka pāt,
 kāsih-asih makudyat anañis paḍa ta ya muriñis.
 *BCDE. a. K nikāstra nira.

The arrows of the son of Daśawadana turned into such creatures, millions in number winding around the bodies of the monkeys, who yelled out when they were bound seven by seven or four by four. They struggled in vain and wailed, grimacing with pain.

61. Mañkana sañ Raghūttama lawan [n] ari nira pinanah,
 riñ śara nāgapāśa kapisan ta sira inapusan,
 bāhu subaddha kapwa kabēbēt tēka ri suku nira,
 sandhi kabēh rapuh kañelihan kadi ta pinupuran.

Likewise were Raghūttama and his younger brother. Hit by the snake-arrow, they were tightly bound in an instant, from shoulder down to the legs. All their joints were sore and weak as if they were crushed.

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62. Mūrccita yār tibā kapati riñ kṣaṇa awak alupa,
 mrēm wiparīta tañ mata kadi pwa manēhēra pējah,
 lèn muka tan patéja kadi candra juga karahinan,
 tulya sawaṅśapatra patita ñ hati ya ta kumētēr.
 They fell in deep swoon instantly and were so weak their eyes were closed
 as if they were dying. Their faces lost their lustre like the moon in the
 morning, their hearts trembled like a bamboo leaf floating in the air.

63. Kāla nirār tibā dadi humuñ tikañ kapibala,
 mañkin akik makiñkiñ atikaṣṭa kapwa manañis,
 lèn ta lara nya yan [n] inapusan [n] awak nya wipayoh,
 lèn pwa asih nya maprabhu ah-o hati nya karuṇa.
 a. BDE nirān.

When they fell on the ground the monkey-host were in confusion. They
 wailed louder and louder, as they were sad, because they were bound and
 felt painful all over their body, but on top of that they felt that they let
 their master down. Oh, how sad!

64. Hāh Raghuputra nātha kita déwatā mami kabèh,
 mèh kami bhoga tan hana wanèh kitéka śaraṇa,
 kapwa yak āmbalēs hilañakèn laranta nrēpati,
 wyartha ikā hurip mami kabèh winèh suka magöñ.
 b. B kita ta. CDE kitāta.

‘O, Raghuputra, you are my master, you are our Lord. You give us
 food and no one else is our protector. We want to repay you by clearing
 away your sorrow. Our lives have been in vain, after you have given us
 great happiness.

65. Ņhiñ kita ta prabhūttama anuñ wēnañ parahita,
 sañ wiku sādhu sajjana rinākṣa dènta satata,
 dukha nikañ jagat traya sinādhyā dènta hilaña,
 hāh syapa mañkanā paḍa-paḍanta riñ guṇa magöñ.
 b. B rinākṣa.

Only you are the most outstanding Lord, who can afford to work for the
 weal of others. You always protect the sages and good people. You plan
 to free the threefold world from their suffering. Oh. Who is your equal in
 such great virtues?

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66. Kāruṇika swabhāwa kita māsih in dadi kabèh,
 dīna anātha andha śaraṇāgaténanumata,
 tan hana pakṣapāta ni hatinta śuddha malilañ,
 krodha musuh magōñ tuwi lanānuḱūla ri kita.
 b. BCDE aḍasta arddha. c. D pākṣapāta.

'You are compassionate towards all beings. Miserable, helpless, blind people who ask protection (to you) are always accepted. You are impartial (in your heart) which is pure and clean, and you have subdued anger, the great enemy, forever.'

67. Nā ta ujar nikañ kapibalān pasambat anañis,
 luh umilī humis kabarabas paḍānisēk-isēk,
 sambatakēn nikā guṇa nirañ Raghūttama kabèh,
 wèt ni tutur nya rin pañupakāra dibya satirun.

Thus were the words of the monkey-soldiers lamenting and wailing. They sobbed, tears flowed in streams. They lamented over the good virtues of Raghūttama, as they remembered all his care [towards them] which should be taken as example.

68. Lèn hana wānarātisaya wira dhīra dahatēn,
 tan panañis kēnēñ bhujagapāśa wèt nyan agalak,
 mamrih akuṇḍah aṅgētēm alah masēñhit abutēñ,
 luh nya nirantaré pipi humis hati nya ya lumōñ.
 d. BCD nirāntaré. D humōñ.

Then there was a monkey-hero who was very steadfast. He was not weeping, though bound by the snake, but he was angry. He struggled furiously to free himself, tears were flowing down his cheeks, but his heart was burning.

69. Yékiñ awak tan ora pakēna nya yan hinuripan,
 tan hana śakti iriyya lēhēña ñ pējah pwa kaśula,
 liñ nikanañ wanèh r-uman-uman [n] awak nya kalaran,
 duryyaśa pañhidēp nya apa tan pati ñ musuh agōñ.
 a. B awan.

'Oh, it is useless to keep this body alive. It has no strength and it is best that it be tortured and killed,' he said, abusing himself, as to him it was a great sin not to be able to kill the enemy.

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70. Hāh lalu mandabhāgya ni huripku kaśmala dahat,
pāpa gawénku nūni ta kunañ Sumèru ya magöñ,
déwa ah-o lalis nira nahan ta liñ nya sawanèh,
kapwa kabandha buddhi ya udhāni riñ Widhiwaśa.
a. B ni nuripku. b. BCDE kunèñ sa-Mèru.

'Oh, how unfortunate is my life and very impure. I have committed sins as great as the Sumèru-mountain in the past'. 'Oh, how cruel is god,' said another monkey. As they were bound tightly, they remembered the Omnipotent.

71. Śéśa nikañ kènèn bhujagapāśa towi manañis,
mépu taman wènañ ya tumuluñ sirañ Raghusuta,
byakta pèjah nirañ nrèpati Rāma Lakṣmaṇa huwus,
ndyékana déya liñ nya mañadèg kapūhan umulat.
b. B sira.

Those who were not bound by the snakes were also weeping. They were at their wit's end and could not help Raghusuta. 'Clearly king Rāma and Lakṣmaṇa will die. What should be done?' they said, standing dumb-founded.

72. Tan* ya katon ikañ musuh arah nihan kita kabèh,
tan surudèn raṇāṅga paḍa mātya yogya dadaha,
jīwita ya byayanta makahiñanāñ pati kita,
nā ta wuwus nya kapwa ya umèri luh nya humilī.
*BCD. a. AEK yan c. CDE makahiñanañ. d. CDE humèri.

'Ah, the enemy could not be seen. Ah, it is better that we go on with the war and be killed and burnt. Let our lives be the prize, let death be the end of it.' Thus they said, wiping off their streaming tears.

73. Krodha ta sañ kapīndra manahut ta lambay añadèg,
āryya Wibhīṣaṇéka ta masö musap mata nira,
n-ton ta sañ Indrajit hana rikañ nabhastala mawās,
sāmbutakèn ta śūla nira tīkṣṇa śīghra lumarap.

The king of the apes was furious, he stood up and bit his lips. Wibhīṣaṇa came forward and wiped his eyes. He saw clearly Indrajit in the sky. He grabbed his sharp lance and launched it instantly.

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74. Wruh pwa sañ Indrajit dadi ta mūr mulih sira huwus,
 prāpta masö sirāwara-warrah ri sañ Daśamukha,
 sāmpun alah musuh mati kapaśa tan pabiśa ya,
 Rāghawa Lakṣmaṇātiśaya hīna tan paguṇa ya.
 d. B Lakṣmaṇatiśā.

But Indrajit saw him. So he fled away and returned home. On arrival he made his audience and reported to king Daśamukha, that all the enemies were defeated, bound by the snake-arrow and could not do anything but die. Rāghawa and Lakṣmaṇa were very weak, they had no virtues.

75. Nā ta ujar nirājarakēn Raghūttama pējah,
 niścaya tan kasañśaya sawèt nikañ guragaḍa,
 harṣa ta sañ Daśānana manādhukāra mamuji,
 sādhu anakku dibya saphalān prawīralalita.

Thus was his report about the death of Raghūttama. He was convinced without any doubt whatsoever, as he was so proud. Happily Daśānana praised and applauded him. 'Excellent, my good son! You are a successful and handsome hero.'

76. Nā liñ nirañ Daśawadanār puji ñ anak,
 sañké girañ gērēmē masö mañolakēn,
 tan sañśayār winara-warrah manah manūt,
 wèt nyān lanā pracaya ri śakti niñ [ñ] anak.

Thus Daśawadana praised his son. Because of his joy and affection, he came forward and embraced him. He had no doubt about the report, he fully agreed, because he always believed in the might of his son.

77. Ndan anékabhoga kanaka ratna bhūṣaṇa,
 yékā pamurṣita dēmakan sañ Indrajit,
 sāmpun sinēmbahaken ikañ pamūrṣita,
 śiñghrār wētu ñ dēmaki kabèh watèk nira.
 a. CD ndā nékabhoga. d. D śiñghrā.

So there were various golden ornaments, jewellery, and food granted to Indrajit as tribute [for his action]. And after the gifts [of the king] were received, they were then distributed to all his men.

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78. Tuṣṭékanañ bala rumēñö sirāiaya,
 kapwāmañan mañinum agoṣṭhi riñ kulēm
 salwir nikāñ abhinawabhoga uttama,
 sèṣṭiṣṭi niñ hati humaḍañ huwus hana.

His attendants were full of joy when they heard about his success, and they gave a banquet at night. All kinds of the most excellent and fresh food and drink to gratify the senses were provided.

79. Kēmbañ jēnūttama wēḍihan malit marūm,
 rañkañ hēmās jamanika biddha nāga lèn,
 molēs tilām wara taruñi warāpsarī,
 lakṣmīwatī mrēdu paḍa paṇḍitēñ siwo.

a. BCE malit arūm. b. B rañka. jamanika. c. BE molēm.

Excellent flowers and cream, perfumed fine garments, golden pavillions with curtains and hooks, covered beds together with sweet girls and nymphs, beautiful and gentle, all experienced in loveplay.

80. Nā ta bhinukti nikañ bala wīra, tan paturū rikanāñ wēñi jāgra,
 lèn mamijah mañigēl ya sawargga, lèn ta macumbana kāmuka darppa.

Thus were the enjoyments prepared for the brave soldiers; they did not sleep the whole night but remained awake. They were enjoying themselves noisily, dancing in parties or had sexual orgies.

ÉKAWIṢATI SARGGAH

CHAPTER XXI

1. Nda ta tīta ikañ balān pamukti, sira sañ śrī Janakātmajojarēn,
 inusuñ ta sirēñ wimāna ratna, winawēñ* déśa nikañ raṇāṅgaṇa.
 *BCDE. d. K winawé.
 Let us leave the swinging parties of the soldiers and let us relate about princess Janakātmajā. She was brought in a jewelled aerial chariot to the battlefield,
2. Sinaranta winēh tumona sañ śrī, Raghuputrān kēna pāśa mūrccita,
 umulat pwa siré sañ āryya Rāma, makuśāsū marusak ta kēn ira.
 and was tormented slowly by the sight of the unconscious son of Raghu
 coiled around by the snake-arrow. On seeing the noble Rāma [in this
 condition], she was grief-stricken and wailed, while tearing apart her
 garments.
3. Ri ḍasar nikanāñ wimāna ratna, katibā mūrccita tan pañumbarah,
 wiparīta sawēt nikañ larāgōñ, kadi wañkay humēñēñ saniścala*.
 *BCE. d. D ta niścala. K suniścala.
 She swooned away on the floor of the jewelled aerial chariot. She lay
 there quietly after she fell unconscious from the shock of suffering, pale and
 still like a corpse.
4. Mawēñēs mukha lēn mata pwa yomrēm,
 ikañāñ jiwa kadi pwa tan hanā,
 tuwi tan patahēñ gulū nirāñlih,
 tañan akwāñ malupāñ awak kabēh.
 Her face was very pale and her eyes were closed, as if her life had gone.
 Her neck was also extremely feeble, her arms were stiff, and all her limbs
 were flagging.
5. I sēḍēñ nira mūrccitēñ wimāna, manāñis ta ñ Trijaṭāmēkul suku,
 suku sañ Janakātmajā ta māpēs, mapa yan mogha makas watañ juga.
 When she fell unconscious in the aerial chariot, Trijaṭā burst into tears,
 embracing her legs. The legs of Janakātmajā were [usually] supple, why
 were they suddenly so stiff, like sticks?

XXI

6. Ginugah nya sirāpi rājaputrī ndya kita dyah ta-wuñu pwa t-anlilir,
 nya hulunta gēlāna tolihēnta, haliwat dwānta karih ta ri ñhulun.

Nevertheless she woke up the princess: 'Wake up my lady, arise! Look at your sorrowful maiden. Why did you lie to me?'

7. Ndya ta liñ ni wuwusta ñūni dēwī, Trijaṭā ndā huniñan wuwuskwari,
 sapananku kita nda tan kasāha, tuwi tag dadya tak ājaré kitā*.
 *CD. d. BEK kitāku.

'Where is [the truth] in your promise earlier, 'Trijaṭā, listen to my words. Wherever I go may you not be separated [from me] and it will never happen, that I will not tell you where I intend to go.'

8. Ya tikādi nikā ujarta yādewā,
 apa tan wwit aku tak madoh tuwi,
 ndi paran [n]i takut[t]a riñ [ñ] asatya,
 ri* pañipyan tuwi tat kabañcana.
 *CDE. a. D hādewā. d. B tan. K. riñ.

'Thus were your words untruthful, because you did not tell [me], though I was not far away. Where has your fear for untruthfulness gone? Even in dreams you never lie.

9. Ri mēné ta hilañ bratanta dénta, kita luñhā tamatad warah ñhulun,
 winuwusta kabèh asihta ñūni, tuwi sojarta tamat wēnañ wihañ.
 a. DE mēnénta. c. CDE hasihta. d. C tamāt.

'But now your vow [to be truthful] has goue. You have gone without taking leave from me. You said before, that you loved me and that you would never go back on your words.

10. Parimāña bapañku lèn ibuñku, taya trēṣṇākwi sirān hané kita,
 kita rāmā* kitādhidewatañku, kita cintāmañi kalpapādapa.
 *S. c. BCDEK rāma.

'My love to my father and mother is not as intense as my love to you. You are my father [and mother], you are my godhead. You are [my] wishing-jewel and [my] wishing-tree.

XXI

11. Siniwiñku pañöbanañku* tan lèn, kita tātah hinarëp-harëp tēmën,
 syapa māsiha lèn yadin taya dyah, ikanañ lèn niyata nya sampaya.
 D. a. BCEK pañöbanañkwa. b. CDE inarëp-harëp.
 'You are my mistress, my matron, no one else. You are my entire hope.
 Who will have pity on me when you are gone? All the others certainly will
 humiliate me.
12. Sahana nya ta rākṣasī paḍāmid, apan añhiñ [ñ] aku sèwaké kita,
 tuwi tak alawas hanè sukunta ya matañ nyāt taḍ asih wulat ryyaku.
 c. BCDE tan malaws. d. D nyā.
 'All the she-demons despise me, that is why I only serve you. Is it because
 I have not been serving you long that you do not want to see me?'
13. Yadiyan tuhu mātya liñta mañké, tuwi tak kāntuna dènta sakṣaṇa,
 ya matañ nya t-udhāni dèwī t-añhèr, apa tak sāha atah sakè sukunta.
 b. BCDE tan. d. BCDE tan.
 'If you say that you will die now, I will not stay behind even for a minute.
 Therefore, please wake up my lady, wait [for me] because I do not want to
 be separated from your feet.'
14. Nā liñ nikā sañ Trijaṭān pasāmbat, sañkâ ri bhakti nya lawan asih nya,
 dèwī masowé sira tār udhāni, mañkin ta yāsū makusān saśoka.
 d. D makuśān.
 Thus spoke Trijaṭā lamenting, out of her devotion and love for her. The
 princess did not recover for a long while and she grew sadder and sadder.
15. Sanālikā yar wiparīta mūrccā, śanañh-śanañh molah udhāni dèwī,
 nda tar wēnañ molah alah gēlāna, aho aho tībra nikañ larāgōñ.
 a. BE yan. b. BCDE sanèh-sanèh. D mola. c. BDE mola.
 After she was unconscious for a while, she slowly came to and moved
 slightly. She could hardly move because of her great sorrow. She moaned,
 ah, what a great calamity.
16. Nda tar dēliñ pūh ati sandhi yāñlih, luh nityakāla drawa riñ mukhādrēs,
 abāh mabāñ tañ mata dé nikañ luh, muwah sirāsū wēkasan masāmbat.
 a. BDE pū. d. CDE pasambat.
 But she could not talk, her heart was broken, her limbs were flagging. Her
 tears streamed down her face, and her eyes looked red and swollen from
 weeping. She cried again and at last she lamented.

XXI

17. Hāh jīwitātyanta bētah nyu tan mūr, hiḍēp [p] ikañ dukkha atīta dukkha,
lukan satrēṣṇa nyu rikēñ śarīra, saranta saṅsāra sadā lara nya.
b. C hatīta. E dukka tibra. c. BCDE nya.
'Ah ! How persistent are you my soul, that you do not want to flee away.
The suffering is so great, but you are too fond of this body, with all its
perpetual sufferings and constant sorrows.
18. Samañkanékiñ hati adwanāsih, tuhun nikāñ āmbēk atah sātrēṣṇa,
pējah pwa sañ nātha hananta mañhēr, hāh dhik iwēh niñ manulus asih nyu.
a. B adwānasih. c. E pañhēr.
'This heart of mine is also untrue in love, though my mind is true. The
king is dead, but you [heart] stay. Ah ! How difficult it is to be true
in love.
19. Asihku trēṣṇaṅku ya liñku tan swañ, tathkpi tak tūt mati hé naréndra,
yan bajra sāksāt pwa kunañ hatin̄ku, matañ nya tan syūh ri pējahta nātha.
a. BDE tar. b. BCDE tan.
'I think that my love and my affection is full, yet I do not follow the king
in death. Perhaps my heart is made of steel, that it does not break at the
event of your death, my lord.
20. Alib ta pamrihta laranta nēlta, umèt nhulun nūni rikēñ alas gōñ,
huwus kitād wruh hana wēh ri Lēñkā, mamèt kitopāya sawèt nyasihta.
c. E kitā. d. DE mapèt.
'How great were your endeavours, sufferings and troubles, when you looked
for me in the dense forests. After you knew that I was in Lēñkā, you did
everything to regain me, out of love.
21. Sahiñan iñ nīti dinadyakēnta, tat tolih at toliha satwahiñsā,
matī Balī wēh kita rakwa nūni, nhulun [n] atah don i[y]ulahta tan lēn.
b. B toliyēn toliha. BDE satwasinhā. E tat toliyan toliha. D an.
'You have done everything that was possible to do, without caring about
anything, even about killing animals. You have killed Bāli, people say,
only because of me, nothing else.'
22. Anéka tañ wré milu dukkha dēnta, tumūt makiñkiñ rī laranta dēñku,
iké wēnañ mēntas ikañ samudra, atīta riñ klésa ulihta mamrih.
'The monkeys had suffered along with you many times. They joined you
in your sorrow over me. Now you have crossed the sea [with them]. How
great were the pains that they had to suffer, because of your endeavours.

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23. Huwus [s] umēntas pwa rikañ samudra, makabyaya ñ jīwita riñ raṇāṅga,
 hīna nya tan lèn inañēn-añēnta, si mandabhāgya ta pinèt kininkin.
 a. CDE rikèñ. d. BE si mandabhagyā.
 'After you had crossed the sea, you gambled with your life in the battlefield,
 with only the purpose to regain the unfortunate one, that is me, in mind.
24. Ikā sahiñan ni [y] asih-asihta, wēnañ pējah lāwan arinta satya,
 nāri pwa kāntun ri patinta nātha, kala ñhulun nirghrēṇa nīca duṣṭa.
 c. E nārī.
 'That is the ultimate limit of your love, that you do not mind dying [for me]
 together with your loyal brother. But I stay [alive] whilst you die, my
 lord. Ah ! I am wicked, cruel, debased and disloyal.
25. Tamak panon lèn tuhu satya māsih, añhiñ bapantékana sādhu satya,
 kasah nirēñ sakṣaṇa mātra dēnta, matañ nirāsih mati tībra monēñ.
 a. BCDE taman.
 'I do not see other people who were true in love and loyalty, except your
 father who was good and loyal. Although he was separated just for a
 little while from you, he died of longing for you, because he loved you so
 much.
26. Ñhulun pwa mañké ta tumon patinta, wēnañ pwa tan tūt mahurip tan érañ,
 awās ya tan kapracayāna tékā, strī sādhu tāpan kapapas ya dēnku.
 c. C téka. d. BCDE yāpan.
 'I, however, have seen you killed, yet I do not follow [you to death], I stay
 alive without shame. Clearly I am not a truthful wife, as the [oath] of a
 good wife has been broken by me.
27. Ñhulun hana ñké ta humèr tēkanta, anéka tañ dukkha kinōlakēnku,
 mēngēp makāmbēk [k] ikañan kasatyan, tan tūt pējah hāh bali tuhwasatya.
 'I stay here to wait for you. I have suffered every kind of displeasure. It
 is a pretence of loyal behaviour, as I do not follow you in death. The
 other way is true, I am in fact disloyal.
28. Aho awak kérañ-irañ hana nya, taman wēnañ satya wēnañ matiñgal,
 asih nikā sañ naranātha iriyya, magōñ temen ndā tan añēn-[n] añēn ya.
 c. C nāranātha.
 'O, my body ! Shame on you that you are incapable of being loyal because
 you stay alive. The love of the king for you is indeed great, but you do
 not ever think about it.

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29. Hāh-āh si Sītātīsayèñ abhāgya, durllakṣaṇāgōñ pagawému pāpa,
 ndā tan pakāwakta awakmu nīca, hāro-hara ñ rāt milu pāpa dému.
 ‘O, Sītā ! How unfortunate you are, Your conduct is wrong and you have
 committed a great sin. Get rid of your body, as your body is debased. The
 world is tumultous and sinful because of you.’
30. Mapa pwa pāpamwi dēlāha sowah, apan sarāt dukkha ya dému mañké,
 awās ya kiñkiñmu n agōña dé nya, ryyuwahmu mañjanma sahasrajanma.
 ‘Why should your sins be changed in the future, as the entire world is in
 suffering now because of you ? Certainly your sorrow will be great because
 of it, in your coming thousand incarnations.’
31. Aho hawak nyan ta karih gēlēh nyu, bali pwa māhīñan ikā lara nyu,
 aho lalis niñ Widhi tan pahīñan, matañ nya wèh dukkha mahābharanta*.
 * S. a. BCDE nya. b. BCDE atā lara nya. d. CDEK mahānaranta. B. mahātaranta.
 ‘Oh, my body ! How vile you are, and yet your sufferings are limited
 [compared to your impurity]. Ah ! How unlimited is God’s cruelty, that
 He gives me such a heavy burden of sorrow.’
32. Dēwī nahan liñ nira wèn pasambat, sēsöl ikañ daiwa lawan swakarmma,
 tēñuh wiśirñña ñ hati tūbra dukkha, r-añēn-[n] añēn kaśmala niñ śarīra.
 b. BE déwa.
 Thus was the lamentation of the princess, reproaching deities and blaming
 her own *karmma* (deeds). Her heart was broken and shattered by great
 distress, as she recalled the impurity of the body.
33. Makin masowé ta sirān pasāmbat, tañis nirāsret mapēyēh ya mandra,
 gulū kasātan masēkēl* kakinan, mañañ makuṇḍah juga tar paśabda.
 * BCDE. c. K kasekel.
 The longer she lamented, the more difficult became her weeping, weary and
 soft. Her throat turned dry and felt as if there was a lump in it from
 contrition. [With mouth] open, [her eyes] cast down, she remained
 silent.
34. Hana r-bēñañ tan panañis kapūhan, tatan kēḍap niścala tātar āmbēk,
 binandha niñ dukkha ikañ śarīra, surat tapēl lèn pratimā paḍa nya.
 She was speechless, dumbfounded but did not cry anymore. She looked
 unblinkingly ahead, not moving a muscle, and not thinking, tightly bound
 by the sorrow enclosing her body [and mind]. She looked like a picture, a
 mask or an image.

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35. Apuy murub tulya nikañ larāgōñ, umuñgu riñ citta panas nya tikṣṇa,
 gēsōñ katunwan hati dé nya cūrṇṇa, kadīkanañ wrēkṣa kēnéndrabajra.
 Her grief was like flaming fire that was burning in her mind, emitting
 immense heat. Her heart was burnt to ashes like a tree hit by lightning.

36. Tibā ta dēwī umuwah wimohita, dinagdha riñ* dukkha hilañ hurip nira,
 gēlāna tékañ Trijaṭā tumon sira, maluy ta yāsū atiśoka mānasa.

* S. b. BCDEK niñ. d. BDE mānasā.

The princess fell unconscious again. Her life seemed to flee burnt by
 affliction. Sadly Trijaṭā looked upon her, and as her heart filled with
 calamitous distress, she started to wail again.

37. Ri mañkana nyān wiparīta mohita, wawañ pinuṇḍut nya siromēsāt ta ya,
 ḍatēñ riñ udyāna aśoka śīghra ya, n-ēnah sirēñ ratna palañka nirmmala.
 So in that state of unconsciousness, she carried the princess back to the
 Aśoka-garden speedily, and placed her on the flawless jewelled bed.

38. Gugah tikāwak nira kapwa yālupa, n-usap mukātīs tuwi bāyu tan hana,
 gagap tikā twas nira mogha ya makas, makin ta yākrak Trijaṭānañis mawū.
 a. B nikāwak. CDE ikāwak. b. B musap. c. B nikā.

She woke her up, but her body was all flagging. She rubbed her face, but
 it was cold and her breath seemed also to disappear. She felt her heart
 [beat], it had stopped. Trijaṭā screamed and wailed.

39. Wulat pwa ta dyah ndya kitāta wēt para,
 t-udhāni-dhāni pwa manahta tañguhi,
 ah-o mahīnan ta karih tikēñ asih,
 apan hinūr tañ pati tad wulat ryyaku.
 c. BDE ahiñan. ikēñ.

‘Wake up, my lady! Where have you gone? Come to your senses, do
 not be carried away by your feelings! Ah! So limited is your affection, as
 you prefer death rather than to see me.

40. Bhaṭāra tāsih pwa tasō tuluñ ñhulun, nihan sira śrī Janakātmajā t-hurip,
 sira prasādañku ta rūg wañun muwah, hilañ pukah tā warininku yan taya.
 d. B ta.

‘O, God! Have pity, come and help me. Return Janakātmajā to life.
 She is my temple which collapsed, built it up again. If she dies, my
 wishing-tree is smashed and broken.’

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41. Nahan ta liñ ni Trijaṭā ya kāsyasih,
 samantarodhāni sirāñrēñō tañis,
 tēbēñ ta molah mañēlih tañan nira,
 ta molah umrēm mawuwus tēbēñ mugēm.
 a. BDE ta ya liñ Trijaṭā.

Thus were the pitiful words of Trijaṭā. Meanwhile the princess came to and heard her weeping. She was still stiff and her arms weak, she kept her eyes closed, but stiffly she spoke with conviction :

42. Taiēha duhkanta ya dēñku yak hana,
 matañ nya mātyāku huwus misan-misan,
 ndya dona ni ñwañ mahurip nirāśraya,
 ariñku mañlampwapawās ñhulun pējah.
 a. BCDE yat.

‘You will have more trouble because of me, if I stay alive. Therefore it is best that I die at once. What is the purpose of my life, now that my husband has died. My younger sister, I really prefer to die.

43. Lawan ndya déyañku karih rikēñ hurip, apan pējah śrī naranātha Rāghawa,
 alib tēka hyunkwapi mātya nūñikā, hurip nirātañ ya hinēku tan pējah.
 c. BDE hyunku pi. B. nūñikā d. B nirā yatah.

‘Besides, why should I stay alive, now that king Rāghawa has died. I have earlier expressed the wish to die, [only because] he was alive that I have waited to die.

44. Pēgat pwa tuntun ni huripku tan hana,
 mawās ta yan sāka huwus mēñēñ gēlēk,
 apan sirékā tali tulya bandhana,
 panū ri jīwañku matañ nya tan hilañ.
 c. BCDE wandhana. d. BE tar.

‘But the one guiding my life has been broken and is no more. Clearly [my life] should break up in a very short time, because he was like a rope that was connected tightly to my soul, so that it could not get lost.

45. Iké pwa yan sthitya ikā huripkwari, huwus pēgat tū nya tatan* masāka ya,
 tathāpi sākēñkwa ya téka sāhasan, kaṭuñka duṣṭākwari yak hanā tatah.
 b. BCDE tūr. CK tatas. c. BCDE sākenku. d. BDE yan.

‘That was why my life was sustained, my little sister. Its connection was broken and yet my life has not ended. Therefore I will make an end to it by force, because I will be wicked and untruthful if I stay alive, my little sister.

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46. Piréka tresṇaṅkwa* kunañ rikèñ hurip,
lawan sirékā ta sukākwa yak hanā,
tēmuṅkwa yāñhiñ lara pāpa kéwala,
matañ nya dhik jīwita mātya ménaka.

* BCDE. a. AK tresnakwa. BCDE piréki. kuneñ. b. BDE sukaṅkwa. BCDE yan.

‘Why should I be so attached to life, while he too does not wish that I remain alive? I will only find distress and sin. Therefore, let life go. It is better to die.

47. Kunañ yathā nyan saphalān patīṅkwari,
taman samañké ya delāha riñ jemah,
bhaṭāra Waiśwānara yéka oṣadhā,
matañ nya tāsīh Trijaṭā pamoṅyapuy.

a. BE kuneñ. CD kanañ. c. BCDE Waiśwānala. d. BCDE tasō. mamōṅ yapuy.

But to make my death a success, not at present but in the distant future, let god Waiśwānara be the cure. Therefore, have pity Trijaṭā, make fire !’

48. Nahan [n] ujar śrī Janakātmajāpageh, saniścayékañ hati mātya tan kalèn,
makin gelāna ñ Trijaṭātiduhkita, wawañ ya mojar manañis samantara.
Thus were the words of princess Janakātmajā firmly. Her heart was determined to die, nothing else. Trijaṭā became more distressed. Quickly she spoke while weeping :

49. Alib kita dyah tan asihta ri ñhulun,
mapanta yat sahasa mātyanān awak,
tamat [t] anolih tat añēn-[n] añēn ñhulun,
atīta kaṣṭān kawekas nirāśraya.

a. BCDE tata. b. BCDE māpinta mātya ta umatyanañ.

‘My lady, you do dislike me very much. Why should you be so keen to kill yourself? Without regard to me and without any thought of me, who will be left behind helpless in an extremely miserable state ?’

50. Lawan tatan byakta naréndra yar pējah,
asambhawān mātya binandha riñ [ñ] ulā,
sirañ Hanūmān tuwi ñūni kāpusan,
tathāpi tar māti luput sirāhurip.

‘Besides it is not certain that the king is dead. It is impossible that he should have been killed by the snake-arrow. Hanūmān too was tied up [like that] in the past, but he escaped alive and well.

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51. Saman̄kanātah naranātha Rāghawa,
 kenèñ mahāpāsa mahān sirān hiḍep,
 harep nirān wrēddhya ta harṣa niñ musuh,
 agōñ pwa harṣa nya mawās ta yan [n] alah.
 d. B niñ.
 'I think king Rāghawa's situation is thus. He was struck by the snake-
 arrow, and hoped that the enemy would be extraordinarily joyful. If they
 are too happy, clearly they are near their downfall.
52. Matañ nya tāñhèra tamat harohara,
 pahénak tāmbekta tamat makiñkiña,
 iké hurip durllabha tan pasambutan,
 seḍèñ ta yat mātya sira pwa tan pējah.
 a. BCDE tamāt. b. BCDE pahénak āmbekta tamāt. c. BCD durbbala. d. B yāt.
 'Therefore please wait and do not panic! Keep your mind calm, and do
 not worry. Life is very difficult to retain. [What should it be like] if you
 are dead and he is not.
53. Kunañ ya tat niścaya yar hanāhurip,
 ñhulun marā riñ raṇabhūmi méngala,
 huwus nirān byakta pejah saliñta tah,
 nihan ñhulun dyah tamāk [k] antuné kita.
 a. BCDE kuneñ.
 'In order that you be certain about him, whether alive [or dead], I will
 quickly go to the battle-field. After it is clear that he is dead, as you say
 my lady, I too will not stay behind.
54. Lawan seḍèñ nyān niyatan sirār pejah,
 ñhulun marāmwiṭa ri sañ Wibhīṣaṇa,
 nyapan tahan tan wruha wèn pejah ñhulun,
 tumūtaken hōb ni sukunta tan kalèn.
 a. BCE niyatar sirān. D niyatañ.
 'Besides ascertaining his death, I will go to take leave of [my father]
 Wibhīṣaṇa, so that he will not be ignorant about my death, following the
 trace of your steps, nothing else.'
55. Nahan [n] ujar niñ Trijaṭā mesat ta ya, miber ya lunhā mara riñ raṇāṅgaṇa,
 ḍateñ manembah ri sirāñ Wibhīṣaṇa, ulah nya wañsa sthiti bhakti riñ bapa.
 d. B sthīti. C sthita.
 Thus spoke Trijaṭā and rushed away by air to the battle-field. On arrival

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she paid homage to Wibhīṣaṇa. It was common rule that a child should always respect the father.

56. Atha teka ya ri sañ Wibhīṣaṇāsīh,
 umawa tañis nya humīs ta luh nya mādres,
 kadi ikana hati nya śuddha ya syūh,
 ya matermahan [n] amrēté mata nya maheniñ.
 c. B huti. d. BDE hatī nya.

Thus she came to her beloved [father] Wibhīṣaṇa, weeping with tears freely running down [her cheeks]. It was as if her pure heart was broken and turned into nectar (*amrēta*) which poured from her clear eyes.

57. Ņhulun ikana anakta māndabhāgya,
 taya ta wanèh Trijaṭā naranku riñ rāt,
 maraha kita ya donku haywa tāśā,
 pejaha anakta nihan ñ hulunta mamwīt.

'I am your unfortunate daughter Trijaṭā (known in the world, nobody else). I will tell you about my purpose, namely, that you must not grieve because of me, as I want to take your leave to die.

58. Ņhulun alara tumon naréndraputrī,
 Janakasutār winawèñ raṇaṅga nūni,
 inusuñ-usuñ awū* sirākuśāsū,
 wulat i sirañ Raghuputra wèn kapāśa.

* C. c. DEK awu.

'I am distressed to see the princess. Janakasutā was [formerly] brought to the battle-field in the aerial chariot, and she became very sorrowful and wept when she saw the snake coiled around Raghuputra.

59. Dadi ta sira tibā rikañ wimāna,
 kapati patibrata satya sādhu māsih,
 i lara nira tumon bhaṭāra Rāma,
 kena rikanan bhujagāstra nāgapāśa.

'So she fell [on the floor] of the aerial chariot [unconscious]. She was loving and good and loyal to her husband. Therefore she was distressed when she saw lord Rāma, coiled around by the snake-arrow.

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60. Tar udhani masuwé sirān wimūrccā,
inulihakenku sirēn taman taman wruh,
samana nirar udhāni mamrih amwīt,
pejaha sawèt nyasih niré naréndra.
c. BCDE samena.

She swooned away for a long while. I brought her back to the garden, without her knowledge. When she came to, she asked leave to die, because she loves the king so much.

61. Nahan ikana ta donku wèk para ñké,
kita tat akiñkiña yan pejah anakta,
maturun apuy umilwa mātya tāku,
Janakasutā dulurañkwa tan kasāha.
a. BCDE wèn. b. BCDE tak. d. BCDE tat.

'This is my purpose in coming here. Do not grieve if I die on the pyre to follow Janakasutā, as I do not wish to be separated from her.

62. Nahan ikana wuwus nya wèn panembah,
dadi sumahur ta sirān Wibhīṣaṇāsīh,
lalu kita hara putri niṣṭuranta,
pejaha ta liñta amogha tan satrēṣṇa.
c. B putrī.

Thus she said while she made her obeisance with folded hands. Affectionately Wibhīṣaṇa answered: 'How cruel are you, my daughter, to say that you want to die. How heartless!

63. Apa kita wiparīta matta médan,
apa sumaput kita yan piśāca yakṣa,
grahagaṇa gaṇa bhūta yāñawésā,
rikana hatinta matañ ni kon wimoha.
c. B bhutā yañawésā.

'Are you out of your mind, are you drunk or crazy? Is an imp or spirit covering you up? Or are you possessed by [inauspicious] group of planets or goblin that you become so confused?

64. Hana kari gamaṇā bhaṭāra Rāma,
pejaha rikēn raṇabhūmi liñta putrī,
tribhuwana leburékañ aṇḍa rūga,
yar alaha sañ Raghuputra riñ raṇāṅga.

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'Is there any sign that lord Rāma would be killed in the battlefield, as you say, my daughter? The threefold world and the world globe will be smashed and shattered, if Raghuputra is slain in the battlefield.

65. Atiśaya riñ abhāgya tékanañ rāt,
yar upahatā naranātha Rāmabhadra,
sira mara puruṣottamāñśa māwān,
nipuṇa pinaṇḍita riñ sarāt riñ astra.

'The world will be so unfortunate, if king Rāmabhadra be hurt. He is the incarnation of the exalted Puruṣottama, skilled in weapons and a wise man on earth.

66. Nahan ikana kaniscayañku putrī,
niyata sukānta matañ nya haywa śoka,
laku tat ulih harébu santwa dèwī,
sahana niké sawuwusku nojarēnta.

'This is my conviction, my daughter. You will certainly find happiness and do not worry. Return to your aunt the princess and comfort her. Tell her what I have said to you.

67. Uhuti ta sira sāhasèñ śarīra,
biṣama naréndra yadin pējah sudèwī,
i pati nrēpati tan hanā lkén rāt,
aku tuwi mātya yadin tayā naréndra.
c. BE kuneñ.

'Restrain her from hurting herself. The king will be very distressed if the princess dies. If the king dies, this world will disappear. I too will die if the king is here no more.

68. Guṇa nira ikanañ guṇajña tātah,
ya ta kalulutku matañ nikān hana ñkè,
tamak anēmu paḍa bhaṭāra Rāma,
ikanañ ahāta manon guṇālpā towi.

'His virtue, to be able to acknowledge the virtue of others, makes me so keen to be here [with him]. I cannot find the equal of lord Rāma, who will care [for me] even if he finds that I am virtueless.

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69. Ri pējaha nira tar wanèh mahātah*,
 syapa ta tumona guṇaṅku dibya héman,
 kadi kayu ri tēnah nikān alas gōn,
 kamaga tēwas manēḍēn ya puṣpatāgra.

* C. a BDEK mahāta. c. D nikēn.

'At his death there will be no one who cares for me. Who will see in me my excellent virtues and care about them? [I will] be like a tree in the midst of the wilderness accidentally in full bloom without any purpose.

70. Nā dumèh aku tamak [k] anona lèn,
 yar tayā nrēpatiputra Rāghawa,
 ndah wēkaṅku ya matañ nya wèh* tulih,
 Jānakī sira ta-rākṣa taṅguhi.

*S. b. BCDE yar ttayā. c. B putraṅku. BD ndā. BCDEK wé.

'That is why I could not accept anyone else, if prince Rāghawa is no more. Well, my child, therefore go home, look after Jānakī and comfort her.'

71. Sañ Wibhīṣaṇa nahan ujar nira, riñ [ñ] anak mari ya śokamānasa,
 sādara praṇata yan pañañjali, śīghra yar laku mulih tēkēn taman.
 Thus were the words of Wibhīṣaṇa to his daughter who ceased to be
 distressed. Respectfully she paid homage and returned quickly to the
 pleasure-garden.

72. Sañ Raghūttama sirojarēn muwah,
 tar wēnañ mawuñu tibra mohita,
 grah rēmēk [k] ikana sandhi niñ [ñ] awak,
 dé nikañ bhujagapāśa durjjaya.

Let us relate again about Raghūttama. He could not rise and was very confused. All the joints of his body were sore and painful by the invincible snake-arrow.

73. Maṅkana nya dadi mañlilir sira, mañhiḍēp lara mēkēh* siromēhāh,
 mār umañkēp ikanāñ awak kabèh, rāh sumār i mukha yāpanas sumōn.
 *BDE. b. CK makēh. d. D yār.

So he woke up in pain, moaning and mourning. His body was bruised and swollen all over, his face was red and burning.

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74. Durbbala ñ mata pētēñ panon ira, citta kéwala udhāni yātutur,
 tulya muñgu ri dalēm wētēñ sira, jīwamātra juga śākti tan hana.
 His eyes ached and his sight was blurred, only his mind was clear. He
 felt as if he were in the stomach [of the snake], alive but without strength.
75. Mañlilir pwa sirañ āryya Rāghawa,
 sañ Wibhīṣaṇa masö sirāwarah,
 wrētta sañ Janakarājaputrikā,
 yékanénajarakēñ nirān asö.
 The noble Rāghawa opened his eyes and Wibhīṣaṇa came forward and told
 him the news about princess Janakarājaputrikā. He told everything when
 he was near [Rāma].
76. Glāna sañ Raghusutāñrēñö sira, Maithilī winawa riñ raṇāṅgaṇa,
 byakta mātya rasikā si kāsyasih, n-ton akuk kapati nūni mūrçchita.
 Raghusuta was sad when he heard that princess Maithilī had been brought
 to the battlefield. Certainly she will die, the unfortunate one, after seeing
 me in deep swoon [formerly].
77. Hāh priyé Janakarājaputrikā,
 tan salah hañēñ-añēnta yogya ya,
 mātya wēt nikana hīna ni ñhulun,
 tan wēnañ mējaha ñ śatru niñ sarāt.
 d. BE mjēahi.
 ‘O, my beloved Janakarājaputrikā. Your intention to die is not wrong, it
 is proper, because I am [indeed] powerless, not capable of killing the enemy
 of the world.
78. Rāt kabēh kita hiḍēpku yat hana, wēt ni göñ nikana tañ guṇé kita,
 yadyapin sari nikañ jagat kabēh, tar paḍā ya kalawan kita priyā.
 a. D yan.
 ‘To me your life is the whole world, because of the greatness of your virtues.
 Not even the essence of the world can be compared with you, my love.
79. Śrī Ratih Girisutā Saraswatī, nā sirānuñ atidibya déwatī,
 yan tarajwana lawan kita priyā, sora bhāra nira dēnta yak hiḍēp.
 ‘Śrī, Ratih, Girisutā, Saraswatī are all very exalted goddesses. If they
 are weighed against you, my dear, I think they are less in weight [than
 you].

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80. Tan kahēntya saguṇanta warṇṇitan,
 apraméya kadi ratna riṅ* tasik,
 nā matañ nya tamatak [k] alaṅ-[ñ]alaṅ,
 mèt kita priya makabyaya ṅ hurip.

*BCDE. a. B saḡuṇāntā. b. K niṅ. c. BE tamatar [k] kalaṅ-alaṅ. D tamatar kalaṅ-alaṅ.

‘There is no end enumerating your virtues. They are as countless as the jewels in the depths of the sea. That is why I searched for you without regard to my own life.

81. Ndān abhāgya ta kunaṅ ṅhulun [n] ari,
 déwa mèdi malalis tamar wulat,
 mèh mapaṅguha atah kitomuwah,
 mogha wighna tèka tan pawèh jaya.
 c. B maṅguha.

‘But I am unfortunate, my little sister, the gods are teasing me heartlessly and have no mercy at all. I was on the verge of meeting you again, then an enormous obstacle came which snatched away my success.

82. Kaṣṭa dhik Widhi ya duṣṭa nirghrēṇa,
 yéki māra sumarik kita priyā,
 tan saniṣṭura* ta yar pawèh lara,
 duṣṭa tuṣṭa ya manon larāpasah.

*BCDE. c. K saniṣṭara. D yaṅ. d. B lara pasah.

‘Alas! Fate is bad, deceitful and merciless. Now it comes to take revenge on you, my love. It gives you woes incessantly. It is mean and enjoys to see one suffering being separated from his beloved.

83. Mwaṅ [ñ] ikaṅ Widhi yathéṣṭa yāmidi,
 nirguṇa ṅ guṇa patibratériya,
 wwaṅ sulakṣaṇa suśīla tan salah,
 lèn ikaṅ Widhi biṣāma sāhakēn.
 a. BCDE yāmidan.

‘And Fate has been harassing us at will. In this case it is useless to hold on to the vow of a virtuous wife, because merciless Fate has separated those of good conduct and morality who have done no wrong.

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84. Tā paḍanta rikanāṅ sulakṣaṇa,
riṅ [ṅ] ulah lima taman kuraṅ kita,
tar sayogya wirahāpasāha tah,
wālakāra kari dé nikiṅ Widhi.
'You are unequalled in good conduct, in the performance of the five main rules of conduct. You were not meant to be separated [from me], nevertheless Fate has done it by force.
85. Lèn manahta maṅi tulya śuddha ya,
bhakti tar paṅawanèh kitèṅ priya,
satya nitya ri hatinta yātèguh,
yadyapin wahu sèḍèṅ ratoddhata.
b. D kité. d. B wawu.
'Besides your mind is as clear as jewels, devoted and loyal to your husband. Loyalty stays firmly in your heart all the time, in times of both joy and sorrow.
86. Ndah priyé asiha niṅ Widhi taṅdé, riṅ paratra ta kunaṅ palarènta,
ṅkā ta paṅuha dèlāha ta rāri, wèt nikaṅ guṇa patibrata hétu.
c. B ra hāri. C dèlāha rāri. DE ra rāri.
'Nevertheless, my love, let us do what God has decreed. Let us put our hopes in the hereafter. There we will be united, as the result of the vow of faithfulness to your husband.
87. Nya ṅhulun pèjaha lāwan* arinta, tar wanèh pratīta Lakṣmaṇa ātah,
satya sādhu satirun drèḍhabhakti, dhīra riṅ lara tumūt saparanku.
*BCD. a EK lawan.
'Thus I shall die together with your younger brother, the well known Lakṣmaṇa, none other, the loyal, devoted and good brother, a good example for others, who has shared my sorrows everywhere.
88. Lakṣmaṇāri karèṅan [n] aku dènta, dé ni tūt-ta saparanku tat aṅluh,
tīs panas lara lapā wèlèka ṅ nèl, nā lanā katèmu dènta ya dèṅku.
b. B tūta. BCDE tak. c. BCDE wèlèk aṅhèl.
'My younger brother Lakṣmaṇa, I am very grateful to you, because you have gone along with me everywhere without complaining. You have experienced cold, heat, sickness, hunger and much weariness, because of me.

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89. Hāh ariṅku saphalān pinakāntēn, sāntēn iṅ [ṅ] asih-asih taya bhāra,
 jīwitanta pinakabyaya dēnta, donta tan hana pi kēwala satya.
 'O, my younger brother, you are really a good brother, who has cherished
 the ultimate essence of brotherhood. You have sacrificed your life in the
 pursuit of complete loyalty.
90. Tan hanēki pamalēskwi kitāntēn, klēsa dukka juga nitya pawēhku,
 hāh kakanta ya tuhun matuhātah, tan wēnaṅ [ṅ] umupakāra ari nya.
 'I have nothing to reward you with, my dear brother. I have given you
 only anguish and pain all the time. Ah! Though your brother is older, he
 cannot take care of his younger brother.
91. Haywa tākwari umēh kita bhoga,
 ya matan [n] aku dumēh kita mātya,
 dhik huripkwari krētaghna ya pāpa,
 wwaṅ* mahārddhika tumūt mati dé nya.
 *BCDE. a. BCDE tākari. b. BCE mataṅ. d. K wēnaṅ.
 'Let alone that I give you a good life. I am the cause of your death. Ah,
 my younger brother! My life is full of ungratefulness and sin, as noble
 people find death because of me.
92. Riṅ trilokya tak anona paḍanta, dhīra wīra wirati ṅ hati śānta,
 prajña satwika guṇajña suśīla, dakṣa dānta mrēdu sārjjawa satya.
 'I have not seen your equal in the threefold world, in steadfastness, brave-
 ness, religious conduct, patience, intelligence, truthfulness, faculty of seeing
 qualities in others, good conduct, industry, self-restraint, friendliness,
 honesty and loyalty.
93. Nītimānta matakut riṅ ayogya, yogya yēka larapan ni [y] ulahta,
 pojaranta ya hitapriya satya, swāgatēn atithi mitra sagotra.
 b. BC larapān i.
 'You are discreet and law-abiding, propriety is the basis of all your deeds,
 all that you say is attractive and devout, generous to guests, friends and
 relatives.

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94. Nā guṇanta ya ananta hana ta lèn,
 kwèh nya tar sawinilañ salah inujar,
 parwwatopama kitékana Malaya,
 tulya candana guṇanta śuci marūm.
 b. BD sala. c. BE parbwatopama.

'Well, your virtues are endless. There are still more, they are countless and cannot be mentioned [one by one]. Amongst the mountains you can be compared with the Malaya, your virtues with the sandalwood, pure and fragrant.

95. Yadyapin hana guṇanta tuwi magōñ.
 tan ya pañhaḍa-haḍanta tat awëřö,
 bhakti ta pwa kita riñ kaka kawaśa,
 tan pahī lawan ikañ pinakahulun.
 c. B kakā.

'Though you have such great virtues, you are not intoxicated [by them] and do not become haughty. You are devoted and obedient to your brother, not differing from an attendant.

96. Nā dumèh aku makin kapihutañan, n-ton kita praṇata séwaka satata,
 Mèru tulya ta rēṇaṅkwi rari* kita, tan kahēntya sahurēñ sa-iwu tāhun.
 *BCDE. a. BDE dumé. b. BCDE ton. c. K rēṇaṅkwiri ri.

'That is why I feel more indebted, to see your ever submissiveness and respectfulness. My gratitude to you is as big as the Méru, and cannot be repaid in a thousand years.

97. Prārthanākwari yat aṅdadi ya muwah,
 sānakāta kita haywa ta mapasah,
 ndan kitāta matuhā aku raraya,
 bhaktya tāku ri kitāmalēsa guṇa.

'It is my wish, my dear brother, that when we are born again in the future, we will again be brothers, not to be separated. Then you will be the elder brother, and I will be the younger one. I will devote myself to you to repay your kindness.

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98. Sañ Wibhīṣaṇa samaṅkana ta kita, tasyasih ta śaraṇāgata agati,
yogya kāsihana sajjana guṇawan, wāni riñ sukrēta duskrēta katakut.
'Wibhīṣaṇa, you are likewise. You were pitiful and seeking refuge as you
could not go anywhere else. You are worthy to be given shelter, as you
are a virtuous man, industrious in good works and fearful of conducting
evil.
99. Lobha riñ guṇa lawan [n] ulah ahayu,
hīna śakti rikanan̄ gawayahala,
mūḍa tan wruh agawé dwa duga-duga,
bwat pramāda riñ ulah kuṭila kabèh.
d. B pramadā.
'You are eager to do virtuous and good deeds, and have no [wish and] power
to do evil works, very incapable of telling lies and very indifferent to
crooked actions.
100. Yékanādi ni guṇanta sapinuji,
yéka momah i hatinta ya sumusuk,
tapwa yan wēnañ umēhi kita suka,
tan patī mala nikan̄ bhuwana kabèh.
b. BCD moma. c. BDE umé.
'These are your main praiseworthy virtues. These have penetrated deep
down into your heart. But I cannot give you happiness, as I cannot wipe
out the impurities of the world.
101. Sañ Daśānana kakanta tuwi sira, tan satrēṣṇa hrēdayanta i rasikā,
wèt ni göñ ni hrēdayanta parahita, rāt kabèh ya kaharēpta juga sukā.
'Even though Daśānana is your elder brother, you have no love for him,
because your heart strives for the weal of others, you want the whole world
to enjoy happiness.
102. Tat anolih apasāha lawan anak,
wwanta sānak athawānakēbi kadañ,
kapwa tan hana katrēṣṇan̄ ika kabèh,
ñhiñ jagaddhita atah hinañen-anēn.
a. CE anoli mapasaha. c. BCDE rika.

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'You did not mind to be separated from your children, brothers and sisters, relatives and wives. You do not care about them, as you only think of the welfare of the world.

103. Wruh kitāñcala ikañ matěmu-těmu,
nyāñ hurip tuwi lawan suka sakarěñ,
ryyak kilat ya upamā nikanan inak,
riñ hiñā paḍa lawan turagagati.
b. C nyā. c. C yār.

'You know that union is not eternal, likewise are life and happiness, they last only for a while. Fortune is just like the froth [of water] or a thunder-flash, at the longest it is like the flight of a horse.

104. Nā hétu nyād laku uměgil aku, sañké hyuntěñ parahita karuṇa,
ndā tan siddhėkanañ inaněñ-aněñ, tādhe tā dėwata aṇanumata.
d. B ta. aṇanumata.

'That was why you went away to take refuge with me, out of compassion for the world and your eagerness to help. But all your plans have come to nothing. Never mind, God is not on our side.

105. Don-doniñ wañ maměgil aśaraṇa,
śatru nyātah ya ta* hilañakėna,
lāwan** wėhėñ wibhawa suka magōñ,
yan tan mañkā lėhėñ umari mañōb.
*BCDE. **E. b. K ya hilañakėna. c. BCDE lawan.

'The intention of one who is looking for protection is that his enemies be banished, and that he be given power and great happiness. If that is not the case, it is preferable not to take shelter any longer.

106. Tapwan pañguh phala niñ aśaraṇa,
sañké pāpañku ya asama-sama,
hāh dhik Rāmādhama manalahasa,
āmbėk māsih bali kari wėnaña.

'[You] cannot find the fruit of taking refuge with me, because my sins are beyond compare. Ah! Rāma is bad and disappointing, though he has good intentions, he has no power to fulfil them.

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107. Gōṅ niṅ kléséryyaku giri sadrēša, tuṅtuṅ niṅ duryyaša ka-iraṅ-iraṅ,
 āpan saṅ sajjana umēgil aku, tapwan sapwīkana salara nira.
 ‘My sins are as big as a mountain, and the ultimate of bad conduct is disgrace, because I cannot eradicate the sorrow that overwhelms a good man who seeks refuge with me.
108. Saṅ Sugrīwāṅgada Pawanasuta, ndah mamwīta ṅhulun i kita harah,
 haywakiṅkiṅ kita laku tat ulih, āpan sāmpun-ta mamalēsi guṇa.
 ‘Sugrīwa, Aṅgada, Pawanasuta. I want to take leave of you. Do not be sad and go home, because you have repaid my kindness [to you].
109. Nēl tan mamrih lumaku masusupan,
 mèt saṅ Sītā tatan alita tasik,
 tā lwah tātas taya gunuṅ aruhur,
 tā digdésāntara gahan asukēt.
 b. BE tata malita tasik. C tata malit. D tamata malitasik. c. C halwah.
 ‘Without regard to trouble, you have penetrated [the forests] to look for Sītā. The ocean is narrow, the rivers are overcome. There is no mountain too high, no region in the ten directions too dense or impassable [for you].
110. Lyab-lyab lwaṅ nyāṅ bhuwanatala pēnuh,
 dé niṅ wadwā plawagabala sumār*,
 sāmpun dèwī katēmu sira pinèt,
 tambak tambēh niṅ atisaya yaša.
 *D. b. BCEK sumar.
 ‘The valleys were overflowing [with monkeys], the surface of the world was covered with the monkey-host spreading everywhere. After that the princess was found due to your search, in addition you have built the amazing causeway.
111. Saṅsiptan sāgara hinaliwatan, maṅkin darppēṅ raṅa kita umahōm,
 sakwēhtāmrih malaga taya surud, tātan lèn don rēṅa ta ya panahur.
 ‘In brief we have crossed the ocean, and you are more eager to fight in the battlefield, with the single intention to repay kindness.

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112. Sāmpun tékāñ inabhimata dadi, tan sandéhan huwus amalēs asih,
 sakwānantāku taman atēñēta, sojartātah yat uliha laku ta.
 'All that I wished, has been carried out. Undoubtedly you have repaid kindness [rendered to you]. All that I ordered you to do, you [have done it] without complaints. Do what you wish! If you want to return, you may go'.
113. Nā liñ sañ Rāmawijaya mawēkas, tan lèn āmbēk nira pējaha atah,
 sañ Sugrīwa drawa ta hati nira, luh nityomīs tēka ri ḍaḍa nira.
 Thus said Rāmawijaya, expressing his last message. He had no other thought than that he would be killed. Sugrīwa's heart was broken, his tears flowed down to his chest.
114. Hāh nātha t-hèr kami pinakahulun,
 tonēntātah praṇata mami kabèh,
 lāwan pamrih mami ya wulatana,
 pañliṅganté hati mami malilañ.
 a. B ak hère. CDE nātha k hère.
 'O, my lord, wait for us, your attendants. Observe our homage to you, and behold our endeavours, as a token of our sincerity [to you].
115. Nyānuñ hèreñ narapati sakarēñ, śatruntātah ya pējahana mami,
 yapwan śakti ñ musuh atirabhasa, tādé mātya ñ pinakahulun usōn.
 c. BCDE atirabhasan.
 'Therefore please wait for a while, my lord, I will kill your enemy. If the enemy is mightier and very savage, let us be slain in a moment.
116. Sāmpun śīrñnā sahana-hana mami,
 ñkā tat yogyāñañēn-añēna* pati,
 mwañ lwir tan ton waluya mami mulih,
 tātan yogyékana apa tan asih.
 *CDE. b. BK yogyāñañēn-añēn.
 'After all of us have been killed, then it is proper to think about death. Besides it is not proper for us to go home, because the act can be regarded as heartless.

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117. Āpan yan kāntuna kami ri kita,
byaktān nindā sahana niñ umulat,
dhik wré tiryyak tuhu-tuhu adhama,
tan wruh riñ rāt nahan ujara nikā.
b. B byaktā ninda. c. C dhak.

‘Because if we stay behind [and do not join] you [in death], all people observing us will humiliate us.’ ‘Ah! Monkeys! They are really debased animals, who have no regard for the world.’ ‘So they would say.’

118. Nā prastawa nyan ujarēn ahurip,
yan tuhwékiñ pati ri kita tēkā,
ndan siddhā don mami puwi rumuhun,
dhwastā niñ śatru ya punagi mami.
c. CDE siddhé.

‘Thus would be the case, if we stay alive. If death is really to come to you, then let us finish our undertaking first, that is the vow to annihilate the enemy.’

119. Yan niśśéṣa pwa ya huwus alilañ,
riñ swarggantānuturakēna kami,
lwir nyan sāmpun mati si Daśamuka,
yékā pawwat-wwata mami ri kita.
b. B ri.

‘When they are eradicated completely, we will follow you to [your] heaven. The fact that Daśamuka is killed, will be our tribute to you.’

120. Tātan sañkēñ guragaḍa mawuwus,
cihnān nyāmbēk mami juga mapagēh,
tān imbātah ri suku narapati,
ñkāné janmāntara huluna atah.
d. B janmāntarāhuluna.

‘These are no words of magniloquence, but the expression of our firm decision. We do not want to move from your feet, my lord, even at future incarnations let us be your attendants.’

121. Nā liñ sañ wānarapati sumahur, wèt ni satyé hati nira malilañ,
tātan liñgār ikanañ anēn-anēn, tan trēṣṇēñ jīwita satiru-tirun.
c. E liñga.

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Thus was the reply of the king of the apes, as his heart was true and sincere. His mind did not waver, and he had no regard for his own life, which was a good example to be followed.

122. Sāmpun mojar sira dadi humēnēn, pèrikañ luh drawa makabarabas,
niśśabda ñ wré taya wēnañ anañis, sañké gön niñ lara kadi ta surat.
After he spoke thus, he remained silent, wiping his faststreaming tears. The monkeys were also silent, not even able to weep. Due to their great sorrow, they were [silent] like images.

123. Tat kāla nyānta paḍa kahēnēnan, mañkin luñhā ñ wēni hañin umirir,
nityān tēmpuh ñ ěbun anarawata, yāñkēn luh niñ wēni milu kalaran.
c. BCD tampuh.

When they were [all] silent, the night passed further, the breeze was blowing. Dew came down intermittently, and endlessly. They were like the tears of the night sharing their sorrow.

124. Mēh-mēh māwā ñ wēni rahina masö,
kapwātañhi ñ manuk umuni humuñ,
sambégānon malara ya manañis,
tulyāsāmbat bhramarawilasita.
c. B sambégānon lara ya ta manañis.

The night was nearing dawn. Day was approaching, the birds woke up and became noisy. They were moved to see the sorrowful ones and started to cry, resembling lamenting restless bees.

125. Kāla bhaṭāra Rāma humēnēn humuñ rēṣigaṇa,
riñ gaganān pañañjali mañunyakēn stuti sira,
śakti bhaṭāra Wiṣṇu winuwus nikañ stuti kabēh,
dadya nikā udhānya nira sañ Raghūttama ya don.

When lord Rāma was silent, the groups of sages in the sky paid homage and pronounced their praise joyfully. They were praising the power of god Wisnu with the purpose of reminding Raghūttama about his origin.

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126. Hé Madhusūdanāmriha bhaṭāra haywa malupa,
 Wiṣṇu awakta jāti Puruṣottamottama kita,
 satwa ya satya nitya ri [y] awakta tan dadi hilañ,
 moha karih hanā tuwi rajah tamah pwa kawaśa.

‘He Madusūdhana! Do something! Do not be so forgetful! You are Wiṣṇu, you are Puruṣottama. *Satwa* (purity) is always and eternally in you, it cannot disappear. Bewilderment, *rajaḥ* (passion) and *tamaḥ* (ignorance) are also [in you], but they are controlled.

127. Kwèh i dadinta tan dadi yatah wimohita danū,
 nūni riñ ādisrēṣṭi kita rakwa mañdadi iwak,
 kūrmma warāharūpa narasiñha Wiṣṇu ta kita,
 bāmana Jāmadagni dadi Rāmadéwa ta kita.
 b. BCD ādiwrēṣṭi.

‘You have been many times incarnated on earth, and in the past you were never in bewilderment. Formerly, in the first creation you incarnated as a fish, then a turtle, a boar, a man-lion, [yet] you are Wiṣṇu. Further [you incarnated as] a dwarf, Jāmadagni and [now] you are Rāmadéwa.

128. Nā ta dadinta donta puwi dadya niñ parahita,
 janma anuñ [ñ] anāgata tēmun bhaṭāra taya* lèn,
 kabwatakēn nikañ dadi anéka tātān alupa,
 nitya tuturku tan katutupan [n] apan prabhu kita.
 *BCDE. b. K tan lèn.

‘Thus were your incarnations. Your purpose had been to strive for the weal of others. Even in existences to come, there will be no other purpose. In spite of those various existences do not forget, we always say, do not be overcome [by ignorance], that you are the Lord.

129. Wyāpaka riñ jagat kita ta jīwa niñ dadi kabèh,
 ādi kitāta madhya pinakānta antaka kita,
 kāraṇa niñ sthiti pralaya sambhawèñ tribhuwana,
 mwañ mañanugrahé kita Mahéśwarèñ surawara.

‘Though born in the world, you are [in fact] the soul of creation. You are the beginning, the middle and the end. You are the cause of birth (*sambhawa*), maintenance of life (*sthiti*) and dissolution (*pralaya*) of the threefold world, and Mahéśwara, the most exalted amongst the deities, was merciful to you.

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130. Riñ sumēñō kabèh kita ta sūryya nitya dumilah,
riñ [ñ] aji sāma wéda kita riñ hyañ Indra ta kita,
riñ watèk indriya pwa ya manah awakta ya lèwih,
rudra kabèh kitékana ta Śaṅkarāgaway inak.
b. E sāmādéwa.

‘Amongst luminaries you are the ever luminous sun, amongst scriptures you are the *Sāma-wéda* (Book of Chants), amongst the deities you are Indra, amongst the sense-organs you are the super-mind, amongst all the *rudras* you are the beneficent Śaṅkara.

131. Riñ dadi yakṣa rākṣasa kabèh kitāta danawa*
riñ dadi mānuṣa prakāṭakīrtti bhūpati kita,
riñ maruhur Suméru kita riñ [ñ] akampya Himawān,
riñ madalēm samudra kita bodhi riñ kayu-kayu.
*BCDE. a. K danapa. b. BDE prakāṭakirṇa.

‘Amongst the *yakṣas* (spirit) and *rākṣasas* (demons), you are *dānawa* (sons of Danu), amongst the human beings you are the most glorious king, amongst the high mountains you are Suméru, amongst the great mountains you are Himawān, amongst the deep seas, you are Samudra (the ocean), amongst the trees you are the Bodhi-tree (wishing-tree).

132. Riñ paśujāti lēmbu kita mēhakēn sakaharēp,
riñ [ñ] umibēr kitékana ta Wainatéya taya lèn,
siṅha kitēñ kēnas makara riñ [ñ] iwak* yan aḍēmit,
yapwan iwak magōñ** kita anuñ prabhu nya Baruṇa.
*BCDE. **CDE. c. K awak. d. BK agōñ.

‘Amongst the cattle you are the cow, giving all that one may wish, amongst the birds you are Wainateya, none other. Amongst the game you are the lion, amongst the small fishes you are *makara*, and amongst the big fishes you are their king, Baruṇa.

133. Nāga kabèh kitékana Anantabhoga karēñō,
sarppa kabèh kitékana ta Bāsuki prakaśita,
riñ lwah agōñ pawitra śuci Jāhnawī kita sadā,
riñ laku śīghra lèn gati lanā kitéka Pawana.

‘Amongst all the dragons you are the well-known Anantabhoga, amongst the snakes you are the renowned Bāsuki. Amongst the great, pure and holy rivers you are Jāhnawī, and amongst the speediest and ever flowing you are Pawana.

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134. Riñ mañadëg kitékana ta warṣakāla sakala,
lèk rwawēlas kitékana ta mārggaśīrṣa kalima,
riñ rētu nēm kitéka madhumāsa Manmathasakā,
riñ magawé prajā* kita ta Dhātrē māñulahakēn.

*BCDE. b. BE lèn. c. BCDE Manmatha sadha. d. BCDE Dhātra. K prajāa.

‘Amongst the monsoons you are obviously the wet monsoon, amongst the twelve months you are the fifth, Mārgaśīrṣa. Amongst the six seasons you are the Spring, the friend of the god of Love, amongst the progenitors you are the active Dhātr.

135. Riñ pitarah kabèh kita ta Aryyamā pitréswara,
yajña kabèh kitāta japa yoga utama tēmēn,
oñ riñ [ñ] ujāriñ akṣara akārarūpa ta kita,
riñ caturāśrama pwa ya grēhassthāśrama kita.

a. BCD pitarā. D. pitrawara.

‘Amongst the ancestors you are Aryyamā, the king of the ancestors. Amongst all the offerings you are the most outstanding *japa yoga* (prayers for union with God). You are *Om* amongst the [holy] syllables, and you are the letter *a* amongst the letters. Amongst the *āśramas* (the four phases of life) you are the *grēhastha* (the householder).

136. Dharmma magōñ phala nya taya duryyaśa nya ta kita,
nyāya nimitta yan katēmu ñ artha yékana kita,
karmma manūt i āgama lawan jagaddhita kita,
mañkana riñ [ñ] ulah anuñ anūt i yogya ta kita.

a. B dalanya. b. BDE kēna.

‘You are the Dharmma (Law) which results in great [successes] without drawbacks. You are the access to wealth, you are deeds which are in accordance with tradition and the welfare of the world, you are also deeds which are in accordance with the demands of the society.

137. Mona kitèn rahasya kita wāda sañ wruh acēñil,
sañ wihikan rikañ naya kita ta kīrtti rasikā,
téja kitèn sutéja jaya niñ jayèn raṇa kita,
śakti nikañ maśakti kita buddhi sañ winihikan.

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'You are the silent [monk] amongst all recluses and the most vocal [man] amongst the debaters. Amongst those adept in statesmanship you are the most outstanding one, amongst the glorious, you are the most glorious, amongst the victorious you are the most victorious in battle. You are the mightiest amongst the powerful ones and the brightest amongst the experts.

138. Wyāsa kitēn munīndra kita Śūkra riñ kawiwara,
riñ rēṣi siddha tan hana wanēh kitāta Kapila,
déwarēṣi praśāsta kita Nārada priyaraṇa,
brahmarēṣi prasiddha Bhrēgu sidhdhawāk sira kita.
a. BCDE Byāsa. b. D siddhi.

'Amongst the eminent sages you are Wyāsa, and Śūkra amongst the eminent poets. Amongst the *rēṣis* and *siddhas* you are no other than Kapila, amongst the divine sages you are the well-known Nārada, who likes fighting. Amongst the brahmin sages you are Bhrēgu, whose words always come true.

139. Riñ nayawit pratīta bhagawān Wrēhaspati kita,
riñ mañēnākēn ātiśaya ḍaṇḍa sañ Yama kita,
bajra awakta utama riñ āyudhāpratihata,
riñ wihikan riñ astra kita Rāma wīralalita.

'Amongst the adepts of statesmanship you are the renowned Wrēhaspati, amongst the most fiery prosecutors you are Yama. You are the *bajra* (thunderbolt), the most irresistible weapon. Amongst the most skilled in weaponry you are the favourite hero Rāma.

140. Riñ nakṣatra kabēh kitékana wulan riñ aśwa Uccaiśrawa,
riñ sēnāpati sañ Kumāra rikanāñ widyā kitādhyātmikā,
riñ gandharwwa kitāta Citraratha lēn Prahlāda riñ daityawān,
riñ strī Śrī Smrēti Kīrtti Śānti Dhrēti Dhīh Médhā Kṣamā Wāk kita.
d. BCD Kṣamā Wān.

'Amongst the planets you are the moon, amongst the horses you are Uccaiśrawa, amongst the army-commanders you are Kumāra, amongst the sciences, you are the science of the Supreme Spirit. Amongst the demigods you are Citraratha and Prahlāda amongst the *daityas*, amongst women you are Śrī, Smrēti, Kīrtti, Śānti, Dhrēti, Dhīh, Médhā, Kṣamā and Wāk.

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141. Sañ hyañ Pāwaka riñ watək wasu waṣaṭ swāhā kitātah pawèh,
 Gāyatrī kita uttamottama rikañ candénujar sañ kawi,
 dwandwāwakta rikañ samāsa kita ta dyūtèn calātah kita,
 sañ [ñ] Airāwaṇa riñ gajéndra magalak śārdūlawikrīḍita.
 a. BCDE basu. BE Wrēhātswādhā. CD Wrahātswādhā.

‘Amongst the *wasus*, you are Pāwaka. You are the words *waṣaṭ* and *swāhā* amongst the exclamations of oblations to the gods. You are Gāyatrī, the most exalted Vedic metre known to the poet. You are the *dwandwa* amongst the compounds of words, and you are the *dyūta* (dice) amongst games of fortune. Amongst the great elephants you are Airāwaṇa and amongst the [wild tigers] you are the playful tiger.

142. Riñ Wrēṣṇiwīra kita rakwa delāha Krēṣṇa,
 Kañśādidaitya trēṇatulya ya patyananta,
 riñ Pāṇḍawa pwa kita Arjjuna ujwala nīkā,
 Duryyodhāna prakrētiduṣṭa ya patyananta.

‘Amongst the Wrēṣṇi-heroes you are the future Krēṣṇa, who will kill the demon Kaṇsa [so easily] as if he is grass. Amongst the sons of Pāṇḍu you are the illustrious Arjjuna, who will kill the evil-doer Duryyodhana.

143. Nā ta prakāra ni [y] awakta bhinédā-bhéda,
 kintu pwa tan hana palēnan ikā awakta,
 tuṅgal kitékana pēnuh rikanāñ triloka,
 ātmā nikañ dadi carācara ucca-nīca.
 d. BCDE nīya.

‘Thus are your various forms. Nevertheless there are no differences in your existences. You are one, but the three-fold world is full of you. You are the soul of high and low class flora and fauna.

144. Tātan dadi n dadi kabèh yadiyat tayātah,
 āpan kitékana ta jīwa kitéka sañkan,
 Brahmādi niñ sakalabhūta trēṇānta towi,
 tuntuni jīwita nikā kita cétana nya.
 a. BCDE yadiyan. c. BCDE riñ. trēṇāṇḍa.

‘There will be no creation if you do not exist, because you are the soul of them. You are the origin of Brahmā, the highest amongst all creatures, but also that of the end of a grass leaf. You are the one on which their lives depend, you are their soul.

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145. Anhiñ samānkana hiḍēp mami hé mahātmā,
gambhīra-bhāra ta awakta atīta sūkṣma,
dé sañ mahārṣi maha simpēn ikā awakta,
sañsipta mātra pañujar mami mantramātra.
a. B matma.

‘Our mind cannot go further than that, O, Great Soul. Your form is completely unqualified, profoundly subtle, even to the greatest seers your form is a great mystery. Our words are so limited, they are only formulas.’

146. Sañké iwēh nika awakta acintyagamya,
sañkṣēpa sañ rēṣi n-usī tañ ujar masimpēn,
yāwat mahārddhika mahābala maprabhāwa,
tāwat bhaṭāra Puruṣottama liñ mahārṣi.
b. BD n-usir. c. E yāwāt. d. E tāwāt.

‘Because of its subtlety your form is unattainable by the mind. In short the great seers, seekers after the great mystery said: ‘As long as it is of great wisdom, great might and great vigour, then it is Puruṣottama.’

147. Ndan don ikojara ni tatwa Bhaṭāra tan lèn,
swastā nikañ bhuwana durjjana yādahā* nya,
sañ sādhu mañguhakēna ñ suka tar pakāla,
anhiñ basantatilakādi sēkar makāla.
*BCD. a. B ndan dan. b. EK yādaha.

‘Well, the purpose that we pronounce the true nature of your existence is nothing else than that the world may prosper and the evil people be eradicated. That good people may find happiness for ever, except the spring-flowers which will be tied up with the season.’

148. Nā ta ujar rēṣi kabēh mañastuti humuñ,
mwañ sura siddha cāraṇa mañunyakēñ jaya-jaya,
utkaṭa puṣpawarṣa sumawur lawañ jēnu marūm,
riñ gaganāntarāla i ruhur nirañ Raghusuta.
c. BE sumahur.

Thus were the hymns pronounced by all the seers loudly, whilst the deities, *siddhas* and heavenly singers were chanting: ‘Victory! Victory!’ Petals of flowers, cream and perfume were showered down thickly from the sky above Raghusuta.

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149. Pañhuniñan nirèñ stuti tatas tikāñ apus-apus,
 pāśa pasèwu śīrṇna ya pēgat taman pahamēñan
 mañkana pāśa niñ kapibalāpasah kasarakat,
 dé ni hañin nirañ Garuḍa śīghra yar tēka masö.
 a. B pāñuniñān. CD pañuniñan. d. BD niñ.

After he heard the song of praise [of the seers], the coil was broken into thousands of pieces, smashed to dust. Likewise were the bonds of the monkey host. They were shattered to tatters by the wind of Garuḍa who swiftly moved forward.

150. Sādara yan panēmbah i bhaṭāra Rāmawijaya,
 mwañ sirañ āryya Lakṣmaṇa manah nirāsih agirañ,
 kol suku sañ naréndrasuta kārwa kapwa inusap,
 śuddha maluy śarīra nira nirwikāra mari mār.
 a. BE panēmba i. c. BDE kol ta sirañ. d. D śrīra nirwikāra.

Respectfully he made his obeisance to lord Rāmawijaya and the noble prince Lakṣmaṇa with happy and joyous feelings. He embraced the feet of the two princes and wiped them to purity, and their bodies regained their vigour and vitality and were not painful anymore.

151. Swastha sañ āryya kālih umulih ta sañ Garuḍa wèh,
 adbhuta sañ Wibhīṣaṇa kapīndra Aṅgada tuwi,
 Māruti Nīla lèn bala saharṣa kapwa magirañ,
 n-ton nrēpaputra sāmpun apasah ta pāśa nira sāk.

After both princes were returned to health Garuḍa went away, leaving Wibhīṣaṇa, the king of the monkeys, and Aṅgada gaping in astonishment. Māruti, Nīla and the monkey army were elated to see the princes free and the bond broken into pieces.

152. Mañkana tañ kapiprawarawīra kādbhuta tēmēn,
 tan bali sāka tañ bhujagapāśa nūni matēguh,
 sāk pwa apus-[s]apus nya wēkasan sawismaya ta ya,
 tātan i rāt hiḍēp nya kadi indrajāla juga ya.
 c. C sawiśmaya.

The heroes of the monkey host were similarly impressed by the fact that formerly the snake-arrow coiled around them so tightly that it was impossible to break, but now it felt as if they were not on earth and that it was just an illusion.

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153. Wruh pwa ya yan sirañ Garuḍa mèh ya jīwita masih,
 māri ya sañśayātīśaya harṣacitta ya kabèh,
 mañkin agöñ ta bhakti ni manah nya tan [n] alañ-alañ,
 n-ton ikana prabhāwa nira sañ Raghūttama magöñ.
 a. B mé. d. C ton. Raghūttamā. D towīkanañ.

Then they knew that Garuḍa had given them their lives out of affection and they did not worry anymore and turned to delight. Their devotion [to Rāma] grew more and more without limit, when they saw the great power of Raghūttama.

154. Byakta bhaṭāra Wiṣṇu sira mānuṣākrēti katon,
 sañ Garuḍadhwañādadi sirāryya Rāma ta karih,
 tan hana sañśayān hilaña śatru niñ tribhuwana,
 Rāma namostu nātha nikanāñ jagat pramudita.
 c. BCDE tar.

'It is clear that lord Rāma is god Wiṣṇu in human form, he is indeed the bearer of Garuḍadhwañaja (banners of Garuḍa). Without doubt the enemy of the threefold world will be slain. Hail to Rāma, the lord of the entire world.'

155. Nāhan ikana wuwus niñ wānarātyanta tuṣṭa,
 dadi ya madēg adandan darppa yāsīnhanāda,
 sarabhaṣa ya lumumpat garjjitāgyā manah nya,
 muwahana ikanañ prañ prārthanā nya byayātmā.
 b. C dārppa. b. BCDE byayātah.

Thus were the words of the monkeys in exultant elation. So they stood up and made preparation while spiritedly roaring like lions. Wildly they jumped up, and their hearts were eager to resume the battle without regard to their lives.

156. Atha rahina ya mēsuk mèh umētwa hyañ Arkka,
 kapibala ya umañkat kapwa sāmpun sēnaddha,
 krama tēka ya ri hēñ niñ rājya Leñkā ya mahyā,
 gaganatala ya limpād dé ni śabda nya mādrēs.
 c. B maya.

It was morning, almost sunrise. The monkey army was ready and set off [to battle]. When they arrived at the periphery of the city of Leñkā they roared, filling up the sky with their deafening vociferance.

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157. Daśamukha sira kagyat mañrēñö śabda ghora,
 tēka tumama ya mājar wrētta tañ cāra śīghra,
 saha bala mañēsah sāk dhairyya sañ Rāwaṇāsih,
 hati sabhaya kapūhan kātrēsān śoka māśā.
 d. D ati sabhaya.

Daśamukha was shocked when he heard the noisy uproar. A spy entered his audience and reported the news quickly. Rāwaṇa together with his attendants sighed sadly, as their steadfastness was broken. Their hearts were filled with fear, shaken by despair and apprehension.

158. Muka nira mawēñēs nistēja wēt nyār kapūhan,
 kētē-kētēgēn umaṇḍēh tāñ ahēñkāra piṇḍah,
 bhaya ya ta pinakāwak niñ mahāmoha wrēddhi,
 ya sumaput i kadhīran niñ manah māna śīrṇna.

His face turned pale without lustre due to anxiety. His heart beat faster and his pride sank. Fear had taken its form as great bewilderment developed and overwhelmed his self-confidence, which was smashed to nothing.

159. Pamēnaña nira riñ prañ tar hiḍēp yar kasiddhā,
 alaha nira ya téka byakta yar ton ya dadya,
 dadi ta sira umājñēñ wīra Dhūmrākṣa mētwa,
 pamuni nira yatanyān tar katon an pakiñkiñ.
 a. C kasiddha. b. BCD. yan.

He has no longer hope of winning the war, he saw that his defeat would come for sure. So to cover his low spirits he commanded Dhūmrākṣa to come out [to battle].

160. Tuwi-tuwi sañ inājñān wīra Dhūmrākṣa dhīra,
 tar alañ-alañ i sojar sañ prabhu prāṇatulya,
 pējaha dadaha riñ prañ prāyā niñ citta tan lēn,
 saphala-phala* niñ āmbēk bhakti maswāmi māsih.
 *BCDE. d. K sapala-pala.

The hero Dhūmrākṣa, on receiving the command was firm and resolute in his heart. He regarded the order of the king as his life, and without reserve decided to die in battle, as his purpose was none other than to be successful in his devotion to his beloved master.

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161. Umētu ta sira riñ prañ dāni wadwā nirākwèh,
gaja ratha kuda sāmpun yātitaḥ mwañ padāti,
wwara ta ratha nirāgōñ kyāti Siñhāsyanāma,
kuda nira si Wrēkāsyānuñ humīr yāniwāryya.

He went out to battle and prepared his countless men. Elephants, wagons, horses were ready together with the infantry. His great wagon called Siñhāsya [lion-head] was ready, drawn by his irresistible horses called *wrēkāsyā* [wolf-head].

162. Sawētu nira manambēr tañ gagak kroraśabda,
dhwaja nira ya kabuñcañ dé nikañ bāyubajra,
hati nira nirupéksāñ ton ikañ durnimitta,
tar awēdi tar akiñkiñ riñ [ñ] awak mātya donya.

When he was outside crows swooped down on him with loud cries, his banner was blown away by a thrust of wind, but his mind was unperturbed by the sight of these bad portents. He was not in fear of his life and intended to die [anyway for his master].

163. Apa ta katakuta* niñ wañ yan huwus siddhkāryya,
inanutata sakahyun-hyunya dé sañ naréndra,
winarēgan iniñū riñ wastra ratnopabhoga,
wibhawa wişaya** sēcchā apsarī mālinī kwèh.
*BCDE. **BCDE. a. K katakutana. d. K wiyaśa.

‘What should a man be afraid of if he is already successful in his life? Consented in all his wishes by the king, and granted everything to satisfaction, fine clothes, jewels and wealth, power and sensorial pleasures. He can obtain heavenly nymphs, dressed up in flowers at will at any time.’

164. Nāhan tojar sañ Dhūmrākṣa, sāmpun śuddhāñ āmbēk mātya,
sañké gōñ niñ bhaktyaswāmī, tātañ cāla ñ cittātyucca.
c. C bhaktyāswāmī. D bhaktyāswāmī. d. C cittātyuccā.

Thus Dhūmrākṣa thought. His mind was resolute to die, out of great devotion to his master. [That was why] his mind was firm and he was in high spirits.

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165. Tat kāla nyān prāpta nkāné, hèn niñ rājyān tonton tañ wré,
kapwāgyā yan wētwa ñ śatru, mañhrēñ mañhrik kapwāñambul.
When he arrived outside the city, he observed that the monkeys were all
eagerly waiting for the enemy to come out. [They were] growling and
howling and attacked simultaneously.
166. Mañsö rowañ sañ Dhūmrākṣa, krūrākārākṛēm-krēm makrēp,
kadyaṅgā niñ méghārēñrēñ, kadga nyāñkèn widyutmālā.
b. B makrēm. c. BCDE nyañ.
The attendants of Dhūmrākṣa rushed forward, in dense throngs looking
terrifying and black like rainclouds, their swords resembling flashes of
lighting.
167. Sāñsö niñ wwil kapwa tumindak ya tumandañ,
mwañ kantar nyātyujwala patra nya widagdha*,
śuddhālaṅḍēp bhinna krētāla nya mapañjañ,
rodrān pañduk ryyantara niñ kantar aniñjo.
*BCDE. b. K widigdha. d. BCDE pañgur. BDE yyantara.
When the demons advanced, they started to attack with flaming lances and
burning knives. Their swords were long and razor sharp, striking down
heavily amidst the thrusting lances.
168. Śighrān pamrañ tañ makrētālān kadi Kāla,
yatnān lumpat yā kapisan dé nya kapökan,
buñ lumbu wwé tulya nikañ wré ri* hiḍēp nya,
kapwārimpuñ wānara wañkwañ nya tiniñhas.
*BE. b. B yatna. c. DK wré hiḍēp.
The soldiers armed with swords swiftly attacked like the god of Death.
With a careful jump they severed the heads of the monkeys which to them
were like bamboo shoots. All the monkeys were badly injured, their
bottoms were cut.
169. Makwèh tañ wré wīra rikāścaryya tinonton,
tar wruh sēmpal pinrañ atah darppa rikañ prañ,
mèh mañḍaṅḍā liñ nya kalēngak ya lumēñhèh,
sumyūk tañ rāh nkā ri wētēñ nyār kēna pinrañ.
c. BCDE lumēñhé.

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Many monkey-soldiers were amazing to watch. They did not care about their wounds and kept fighting fiercely. They thought they almost clubbed a demon, but they themselves were stabbed and fell back. Blood spattered from their stomachs which were hit.

170. Sañsāra ñ wré śīrṇṇa śarīra nya kanin kwèh,
 kārug kānkus lèn kalipuñ mwañ kēna ḍaṇḍa,
 kāmbah kèdèk duhkita yāḱik ya kakurcyat,
 glānomēṅgah mosah aṅēmbus hana mūrccā.
 b. B kalimpuñ. c. BCD kombak.

The monkeys were tormented by the numerous wounds on their body, inflicted by knives, lances, javelins and clubs. They were trodden and trampled on, sadly they screamed. They breathed wearily, groaning and moaning, and many of them fell unconscious.

171. Mañkin darppa ñ rākṣasa sāk syūh sawinuk nya,
 mañsö tañ wré śaktī dañū śūra rikēñ* prañ,
 siñlar pinrañ yan pamalēs tan dadi madwā,
 rēmpak rēmpū dé nya tumampyal muka niñ wwil.
 *BCDE. b. K rikañ. c. B pamalēs. d. D rēmpūh.

The demons were increasingly energetic when they saw that their assault was successful. On the other hand the mighty monkeys, who were victorious in past wars, came forward. They evaded the blows, but their counterblows never failed. The heads of the demons were smashed and shattered [under their blows].

172. Dé nyāmaṅḍēm riñ watu tātan sipi riñ drēs,
 rampal sēmpal bāhu nikañ rākṣasa dé nya,
 mañluh tañ wwil kapwa kapēñhēl ya pinaṅḍēm,
 cūrṇṇān rēñcēm yan tinibān parwwata māwān.
 d. BCDE mūrccān. parbwata.

They were throwing stones [at the demons] with an unbelievable speed, breaking or smashing the arms of the demons. The demons were in trouble, as they fell victims to the missiles. They were bruised and shattered under the rain of rocks from above.

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173. Waṅkay niñ wwil tan hana tan syūh śata śīrṇna,
wèt niñ* glis nyèn** wānara maṇḍaṇḍa mamaṇḍēm,
saṅké sēnhit nyār kēna pāsé wēni nūni,
nā hétu nyān tan panēpōn tībra galak nya.

*BE **CDE. b. CDK ni. B nya. K niñ. c. BCDE nyān.

There was no dead body of a demon which was not smashed into a thousand pieces, due to the speed of the monkeys in throwing [the rocks] and beating [with clubs], because they were so embittered by the sly attack with the snake-arrow in the night just passed. That was why they were so unbridled in their anger.

174. Wré gut-gutēn tan hana tékā katakut nya,
tātan wēh wwil mālēsa maṅkin sinuruñ nya,
māmṛēp manēwēk riñ kuku sakrodha ya maṇḍuk,
kondur kēdēk durbbala tañ rākṣasa koṣī.

The monkeys were full of valour and feared nothing. They did not give the demons the chance to counter-attack and they were pushed back further and further. The monkeys were striking with their fists, their nails and furiously hitting [with trees], while the demons were thrown back and trampled down, so that they fled in disarray.

175. Sañ Dhūmrākṣa glāna tumon rākṣasa śīrṇna,
maṅsō gumrit tañ ratha Siñhāsya maśabda,
harṣān pañhrik tañ kuda kakyāti Wrēkāsya,
tan dwān lumpat tañ wray alumpat dinēmak nya*.

*BDE. d. B dwā. CK dinēmak. D lumpat ika wré lumpat.

Dhūmrākṣa was sad to see the demons bursting asunder. He moved forward in his wagon Siñhāsya emitting loud creaking sounds. The notorious horses, Wrēkāsya were neighing excitedly, immediately pouncing on the monkeys which jumped aside [to evade their hooves].

176. Sañ Dhūmrākṣāñuṇḍa gadā riñ ratha r-uṅgu,
r-ambah tañ wré mawri ya māwrēg ya umundur,
yékañsō sañ Mārutī kapwāta saharṣa,
kadyaṅgā niñ mattamayūrān panēmūlā.

Dhūmrākṣa, standing in his wagon was rotating his club, covering the monkeys which withdrew to every direction, afraid of being smashed. Then Mārutī, quite agitated flew forward, like an excited peacock which had found a snake.

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177. Mañsö sañ Pawanasuta praharṣacitta,
 sāmbut tañ watu sagunuñ makas malaṇḍēp,
 r-uṇḍoṇḍé tañan i tēñēn kiwān makañjar,
 bāhwalwā ya ta winiwir supatralilā*.

*BCDE. d. B winawir. K sapatralilā.

Pawanasuta moved forward with a thrill of delight. He grabbed a rock as big as a hill, hard and sharp. He juggled it up in his right hand, while his left hand was extended widely in a dance position. In this way he showed his broad shoulders like a gracefully widespread wing [of a bird].

178. Dhūmrākṣoddhata umasö mēsāt lumumpat,
 sakrodhān pamalu maluy ta yé ratha nya,
 tar kagyat sañ Anilaputra yar ḍinaṇḍa,
 tar polah tar alara tar tular tatar kōl.
 b. C yèn. c. E yan. d. BCDE kēl. BDE tan.

Furiously Dhūmrākṣa rushed forward in a flash, jumped out of his wagon clubbed him in resentment and jumped back into his wagon. Anilaputra was not surprised when he was clubbed like that, he did not move, was not hurt, not perturbed. [Indeed he was] unequalled [in valour].

179. Dhūmrākṣāmālu umaluy malih ya kontal,
 sañ pinrih pinalu pi nirwikāra dhīra,
 līlātah makin amiwir ḍaḍāṇ ḍinaṇḍa,
 mahyun riñ yaśa umahā mahōm sirēn prañ.

Dhūmrākṣa struck again, but his club bounced back, while the person he hit was uninjured and not moving [an inch]. Playfully he pushed his chest more forward, taunting to be hit, eager in gathering fame in battle.

180. Sañkā yan lagi ginadā madan ta mundur,
 yékāñsö nira wēkasan wawañ mamaṇḍēm,
 Dhūmrākṣān winatu mētu ñ kaṭuñkabuddhi,
 tan dhīromilag atakut kēnā kanīna.
 d. BCDE kaninan.

When he thought he was on the verge of being hit again, nimbly he stepped back. On his forward thrust he swiftly threw the stone [in his right hand]. Dhūmrākṣa, seeing the stone thrown on him, showed his evil nature. He moved to evade [the rock] as he was afraid of being hit and injured.

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181. Sèlag nyān kēna ta ratha nya śīrṇna cūrṇna,
 bhasmībhūta matēmahan hawūn pinaṇḍēm,
 tātan lwir kuda* si Wrēkāsya kāsyasih syūh,
 dé sañ Māruti mati yātēñuh** awak nya.

*BC. **CD. c. DEK lwir sañ kuda. d. BEK ya tēñuh.

When he moved away, his wagon was hit and smashed to dust. Wrēkāsya, the horses did not look like horses anymore, pitifully turned into minced meat by Māruti. (They were killed and their bodies smashed).

182. Dhūmrākṣomari marathomasō masēñhit,
 ḍaṇḍātah ya ta pinakāyudhēn raṇaṅga,
 saglis nyān pamalu sirañ Marutsutāmrih,
 humrēñ mamrigigih alah humōñ ikañ twas.

Dhūmrākṣa who had lost his wagon, rushed forward in fury. He used a club as weapon in the fight. He tried to kill Marutsuta by pounding him with his club in quick tempo, his face grim and unyielding, his heart burning [with anger].

183. Sañ Bāywātmaja sira tar calāṅ ḍinaṇḍa,
 nḍā tañ jrih pamalu* masō maluy tayalap,
 tan nēh yan hēñakēñeki hīnaśakti,
 nā liñ sañ Pawanasutār sikēp suku nya.

b. B tayalap. CDE tayālap.

Bāywātmaja did not move [an inch] under the blows. He was not afraid of the blows [he received], he went forward fearlessly. 'You cannot let this powerless creature stay alive,' he thought and caught the legs of Dhūmrākṣa.

184. Sampun nyān kasikēp inīrakēn [n] inandul,
 kāngēk yēñ watu karēpārēmuk wēhañ nya,
 tuṅgak téka rahu-rahu nya pūh hati nya,
 rāh wuñkal makabēlēbēk saké tutuk nya.

After the legs were seized, Pawanasuta pulled them and swung the demon onto a rock with his face down, so that his jaws were fractured, his tonsils were pushed in and his heart shattered. Clotted blood flowed out his mouth.

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185. Dhūmrākṣa kṣaṇika hurip nya yéka luñhā,
hāhah* śabda haru-harālayū n watēk wwil,
mahyā hyañ mamuji wijah manādhukāra,
déwa riñ gagana mulat praharṣiṇī kwèh.
*CD. b. BEK hā-hā.

In a second Dhūmrākṣa's life fled away. Ah! Ah!' shouted the demons, running away in horror. The deities cheered noisily, praising Pawanasuta while uttering the word 'Good! Good!' The deities in the sky excitedly looked on.

186. Dhwasta n Dhūmrākṣa dhurttādhama makabalasah duli rowaṇ nya śirṇna,
dé niñ wré wīra yāwor warinutēn abutēn yar pamuk tan panon rāt,
nyān rāt rokēn ya dadyān hawu kimuta ikañ rākṣasāsāra rūkṣa,
kosī sāk séša-séša nya ya ikana mulih mājar-ājar ya wrētta.
a. B ḍūli. C ḍuli.

The debased and deceitful Dhūmrākṣa was turned to dust and his attendants were also annihilated by the monkey heroes who were very furious, and enraged they rushed them violently. Even the earth was shaken and destroyed by them, let alone the powerless demons. They were devastated and hunted. In disarray the survivors fled home to give report.

187. Āśā sañ Rāwaṇāsīh winarah i pati niñ wīra Dhūmrākṣa riñ prañ,
ñ-kon tañ Ākampanāmriha tan uliha yan tan hanolih nya śatru,
śatru bhrasthā ta dé sañhulun athawa nihan sañhulun mātya nātha,
nā liñ niñ wīra Ākampana punagi nikā sañka-sañka byayēn prañ.
b. BCDE mrih-mriha. c. BE natah.

Rāwaṇa was pitiful and hopeless when he received the report about the death of Dhūmrākṣa in battle. He ordered Akampana to organise a counter-attack. He was forbidden to come back, if he did not defeat the enemy. 'I will defeat the enemy or I will be killed, O lord,' thus was the promise of the hero Akampana, without regard to his own life.

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188. Sāmpun sampūrṇa ṅ āmbēk praṇata ri sawuwus sañ prabhū bhakti matwañ,
yékān lampah nya mētweñ raṇa hana humaḍañ tañ rathāgōñ gabhīra,
hrū tikṣṇānuñ isi nyénatus atitip atap tika tamyañ* nyam akwèh,
mwañ gaṇḍéwa nya gañsal ḍēpa sasaka sakol gōñ nya sawwah tali nya.

*BCDE. a. E prabhūr. c. BCDE nyénatus-atus. BDE atitip tāp nya. C tāp nya.

After perceiving the order of his master completely, he took leave respectfully and set out to battle. His great and spacious wagon was ready, with hundreds of sharp bows of five armspan long and of an armspan in circumference. The string was of the size of a coconut in circumference.

189. Sāṅkat nyāñcāla bāhu nya kumēdut i kiwān lèn hañin ghora séṇḍuñ,
krūra ṅ piṇḍuñ manuñsuñ asu hasañ ajuḡuḡ ghūrṇnitèñ uṇḍuñ-uṇḍuñ,
nā lwir niñ durnimittāhala ya tinēmu niñ wīra Ākampanākweh,
tātan kagyat gati nyoddhata mañapa karih moha momo ya mūrka.

a. BCDE séḍuñ. b. BCDE anuḡuḡ.

When he set out his left shoulder throbbed and a heavy wind was blowing. White ants were in uproar, groups of jackals were meeting him howling and barking tumultously. Thus were the numerous bad portents seen by the hero Akampana. But he was not afraid, because his mind was full of fury, bewilderment, perplexity and evil intentions.

190. Tat kāla prāpta ṅ Ākampāna pinapagakēñ dé nikañ wré kabèh nya,
wēntañ tékā laras* nyān panahi ta ikanañ wānarèñ astra tikṣṇa,
hrū nyātap tar panon an gaganatala pētēñ pūrṇa limpad hibèk hrū,
rampal rampuñ** tikañ wré kēna panah ananā tan hana wré wēnañ mūr.

*BCDE. **BCDE. b. K larap. d. K rampal-rampal.

When Akampana arrived [at the battlefield], he was stormed by hordes of monkeys. He drew his bow and discharged sharp arrows on the monkeys. His arrows were so plentiful that the sky seemed to be completely covered with them, the monkeys were mowed down by arrows, badly injured and no one could escape.

191. Krodhāmbēk sañ Hanūmān dadi sira manikēl tal magōñ twas nya wuntu,
yékāñkēñ lori līlā lalita ya pinutēr tan wikārān putēr nya,
yatnāñ Ākampanāmrih mamanani hinabēt hrū nya dé sañ Hanūmān,
kotal mañsul kawañsul kapalu kapalupuy pūh pupuḡ syūh* panah nya.

*BCDE. d. K pyūh.

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Hanūmān was angered by this. He broke off a big palm tree, solid inside and used that as a stick. Easily and nicely he rotated it and it spun perfectly. Carefully Akampana attempted to hit Hanūmān with an arrow, but they were beaten away by the rotating stick, or bounced back, broken to pieces and blunted.

192. Mañkin mañsö ta sañ Māruti wirati tamar pawyat apan widagdha,
pinrih sinwī tinuṅḍēs pinanah inuwahan tan kanin tar kēnātah,
r-añsö ñ Ākampanānduk taya dadi katibā tan papiṅḍwan pinaṅḍēm,
mūrccān mañcur ta rāh nyēñ ḍaḍa ḍaḍal apasah sāk bēhak bāhu sēmpal.
b. BD pinana. d. D nyé.

The excellent Māruti moved further forward without being hit, as he was so skilful in [rotating his stick]. A shower of arrows fell on him but he was not injured, not even hit. He approached Akampana and stabbed him [with the stick] which made him fall, followed by just one blow. He died when his chest was split, his arms broken off, and blood flowed freely from his chest.

193. Mundur rowaṅ nya mawrī binuru-buru* rusānēmwakēn moṅ paḍa nya,
kapwāmrih jīwita nyācik-icik i lalayū śīghra mājar ya wrētta,
dīnāsā sañ Daśāsyañēsah asih asēkēl kēlakēn tañ bhayāgōṅ,
gōṅ āmbēk** cañka-cañkak ta sira dañū-dañū ndan mēné māna mona.
*S. **D. a. BCDEK binuru ruru b. B jiwata. d. BCEK gōṅ ñ āmbēk.

His attendants fearfully dispersed, chased away like game by a tiger. All were attempting to save their skin, competing in speed in their flight [to safety] to report the news. Daśāsya sighed sadly, humbly and hopelessly worrying about the great calamity. In the past he was boastful and full of self-esteem, now he was timid and quiet.

194. Tātan maṅgēh paluṅguh nira haru-hara tañ citta maṅgaṅ tan andēl,
mañkat sañkēñ palañkār kuliliṅi ikanaṅ rājya r-ājñékanaṅ wwil,
kon sañ mantrī Prahastomasuka tumitahāñ rākṣasānuṅ matuṅgwa,
mwaṅ tañ konēñ [n]umētweñ raṅa sira śaraṅā niñ watēk wira riñ pran.
a. BCDE tātan aṅgēh. ta. b. D palañkā.

He was restless in his seat, his mind was in horror, wandering and could not concentrate. He left his throne and went around the city. He ordered a demon to summon the prime minister Prahasta to come into the palace, to receive the order to mobilize his units to come out to battle. The prime minister himself should become the protector of the heroes in battle.

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195. Nā liñ sañ Rāwanojar sarabhaṣa malayū tékanañ wwil kinonkon,
gumyākēñ sañ Prahastomasuka dadi masuk sañ Prahastātīśīghra,
prāptāñēmbah siré sañ Daśawadana wawañ sañ Daśāsyāsi mojar,
ndah dāñikañ matuñgwā laki kita ta ikomētwa riñ prañ ta liñku.
c. BCD prāptāñambah. d. BCDE kaki.

Thus spoke Rāwaṇa vehemently. The demon ordered ran away and announced that minister Prahasta should come into the palace. So Prahasta came quickly, and paid his homage with folded hands to Daśawadana who quickly spoke: 'Get the guard ready and lead them into combat. This is an order.'

196. Nojar sañ Rāwaṇāgyā sumahur ikana sañ mantrimukya Prahasta,
sojar śrī bhūmināthāparan ikana kasandéha lāwan kakiñkiñ,
dhīrā sañ swāmi haywāwēdi kadi matakut lwir mahārāja mañké,
apan makwēh ikañ rākṣasabala makēmit mogha sañ nātha śoka.
a. BCDE nyojar.

Thus spoke Rāwaṇa. The Prime Minister Prahasta replied: 'At your service, my lord. Why are you so doubtful and so worried? Be calm, my lord. Do not be afraid. My lord seems so anxious now. Why should my lord be worried, there are so many demons on guard.'

197. Nyānuñ lwir niñ matuñgū satata ya tinitah sañhulun rākṣakā ñké,
āmbēk nyālyus tan imbā mañañēn-añēn ikā śrī mahārāja tan lēn,
tan lobhēñ māś tan ahyun riñ anakēbi tuwin köl an iñ tīs panas ñēl,
śūrātāñhi prayatñēñ rahina wēñi lanātātītah sañ matuñgu.
d. D sūrātāñhiñ.

'There are the arrangements of the guard. I ordered them to be on guard all the time here. Their minds were alert, and unwaveringly they think only of the safety of their master. They do not covet wealth and women and do not mind performing their duties in sunshine or rain. They are brave, on guard at day as well as at night. They are on full alert all the time.'

198. Sāmpun pwékī dinanāñ sahana niñ akēmit tar kasandéha iriyya,
mamwītomētwa riñ prañ pinakahulun ikā mātya mamrih mamūka,
apan doniñ kadi lwir mami hana iniñū dé mahārāja tan lēn,
añhiñ mātyēñ rañātah punagi māmi yadin tan [n] ikañ śatru śīrṇā.

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‘After all arrangements for the guards have been made, so that all doubtful feelings [are eliminated], your slave asked your consent to leave to set out for battle. I will fight to the last breath, because that is the only purpose of my lord in taking people like me into service. My oath is to die in battle if the enemy is not destroyed.’

199. Nā tojar sañ Prahasta praṇata dadi madëg dāni tañ dāna dibya,
salwir niñ puṇya-puṇyénatërakën i sirañ brāhmaṇācāryya siddha,
mās lāwan mutyahāra sphaṭika marakatādi nya dīnottamākwèh,
luñsir déwānga dodot wrëṣabha kuda liman kanyakā sragdharārūm.

a. DE dān ikañ. b. BCDE siddhi.

Thus spoke Prahasta respectfully. Then he went to make preparations for the distribution of excellent alms. All kinds of religious gifts were distributed to brahmins and perfect religious teachers, e.g. gold, pearls, crystals of diamond and other excellent gifts, red silken materials, clothes, buffaloes, horses, elephants, female slaves, and fragrant garlands.

200. Sāmpun swaṅ puṇya-puṇyātisaya dadi ināsīrwwāda ta sira,
dé ḍaṅ hyañ aṣṭasénīnanumata ta sirān swasthèn raṇa jaya,
lèn pūjā riñ pahoman satata saha widhi mwañ maṅgalagëlar,
sañ hyañ astra pracaṇḍénawatakën inënah riñ [ñ] āyudha kabèh.

After the distribution of wealth was over, he was given the blessings by the brahmins and prayers were performed for his wellbeing and victory in battle. Also offerings in the temples and solemn ceremonies according to customs were carried out all the time. Holy impetuous weapons were invoked and were placed together with other weapons.

201. Mahyā tañ wīra rowaṅ nira huwus aṅinum kapwājënu marūm,
salwir niñ mūlyadodot ya ta wëḍihan ikā mwañ kuṇḍala maṅik,
lantañ-lantañ gëlañ mās kiriwili calanāswaṅgāsama-sama,
kantar tan kāri lawan këratala ya tēlas muṅgwiñ karatala.

d. BCDE kantar-kantār i lawan.

His attendants cheered in joy. They had drunk liquor and rubbed themselves with perfumed body-cream, they wore all kinds of fine clothes and jewellery, e.g. golden rings and bracelets and other excellent fineries, which were shaking at their slightest move. Lances and swords were not forgotten, they were already in their hands.

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202. Lèn sāṅkat niṅ manuṅgaṅ saha ratha kalawan* [n] ādhoraṅa muka,
gambhīra ṅ bhēri ginwal murawa kala-kalārāwēn daśa-diśi,
harṣāmbēk saṅ Prahastāhuti nira hinatur dīpākṣata miṅak,
saṅ hyaṅ Waiswānarénarccaṅa nira manēhēr mamwīt mētu sira.

*CD. a. BEK lawan. b. BDE kala-kalārāwaṅ. c. CDE Prahastohuti. c. CDE Waiswānalénarccaṅa.

Further on the departure of the horsemen and wagons together with those on elephants as vanguard, deep sounding kettle drums, drum and cymbals were beaten, filling up the ten directions with confused noises. Prahasta was in a happy mood. He prayed to god Waiśwānara and his offerings consisted of the flame of oil and grain. Then he took leave to come out [to battle].

203. Wēt niṅ gyā śīghra muṅgah sira ri ratha nirālwāgōṅ kadi gunuṅ,
pahyas sāmpun sēnaddhākawaca hinēmasan jwāla nya kumēṅar,
mabhrā taṅ ratna muktā ṅ kanaka tapu-tapu ṅkāné hulu nira,
ādityomuṅgwī puṅcak niṅ udaya sumēṅō nā topama nira.

Out of eagerness he quickly mounted on his great and spacious wagon which was as big as a hill. He had dressed himself up, complete with gold-plated armour which shone brilliantly. The jewels studded on the golden crown on his head were brightly shining. He resembled the sun staying on the eastern mountain.

204. Maṅkin harṣékanāmbēk niran* inarak-arak niṅ rākṣasabala,
kapwāhyā ghurṅnitā yar laku kadi ta tasik śabda nya gumuruh,
tan krah taṅ taṅḍa-taṅḍojwala kaharan alun ālola kumēlab,
tulyéwak lumba-lumba ṅ kuda krētala akēn hyu praṅ nya mawilēt.

*CDE. a. BK nira. D ni. c. BCDE alwāla.

His heart became more and more excited, when he was taken in procession by his demon warriors, who were cheering and yelling clamorously while marching, so that they rumbled thunderously like the ocean. Colourful banners were like the waves, pleasantly moving in the wind. The horses were like *lumba-lumba* fishes and the swords were like sharks, their swinging movements were like the [winding] movements of sharks.

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205. Cihna nyān mātya riñ prañ krama dadi ta manon aswāsañ apupul,
yānuṣuñ sañ Prahastāñhalulu ya mañalup kapwāñulilini,
gēntēr tañ rāt hudan rāh kagiri-giri tikēl tañ tañḍa kumupak,
nā lwir niñ māra wighnāmarahakēn i pati byaktāhala danū.

The portents that forebode his death in the battlefield were as follows. Prahasta saw groups of jackals running towards him, barking and howling around him. The earth shook, there was a horrible rain of blood, and banners broke with a loud crack. Those were the fatal dangers which foretold certain death, already known as bad portents since ancient times.

206. Dhīrāmbēk sañ Prahastār wulat iriya tapa ñ sandéha ri sira,
tā trēṣṇā tā kakinkiñ nikañ awak aparan yogya nya kari lèn,
yan lēnānuñ matīñ prañ niyata ya naraka mwañ duryyaśa tēkā,
yapwan yajñān pamūjēn raṇa pējaha mamūk mokṣa ya lēpasa.
a. C Prahastā. tayāñ. b. BCDE ikiñ.

Prahasta was not perturbed, when he saw them. He was steadfast. He had no attachment to life, he did not consider what was better to do for himself. If it was other than to fall in battle, then certainly it would invite disgrace and hell, but if he died in combat, it was like an offering which had as result heavenly Bliss.

207. Nā citté sañ Prahastāpratihata matēguh tañ dhairyya ri hati,
prāptār sambé ikañ wré mapagakēn ikā rowañ nira masö,
mwañ byūha nyārdhacandrārddha kawētu ri tēnah sañké panaliña,
sañ kīrṇa byūha niñ wré bari-bari majēmur yāwor tar apilih.
a. BCD. Prahastān.

Thus thought Prahasta, his mood was resolute and unwavering. On arrival, he challenged the monkeys to meet him in battle and ordered his warriors to advance in a battle array called Arddhacandra (crescent moon) with the main force in the centre and thrusting flanks. The battle array of the monkey units came into confusion, as they were repeatedly caught in hand to hand fighting, which entangled them [with the demons] and could not be separated.

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208. Sānsö sañ sainya sénāpati mañarahakēn wirānatagakēn,
 uttuṅgottuṅga niñ wwil malayu-layu masö kapwāñlaki-laki,
 tan dwānyāṅḍēm marankēp kaparupuh amupuh mosyan silih ūsī,
 sinrañ manrañ ya mamrañ manuruñ añicipir cidra nya gapitan.
 a. CD sénya. b. D utuṅgotuṅga. d. B cidra nyak.

So the supreme commander of the army moved forward giving directions and instructions to the warriors. The chiefs of the demons came running, encouraging his soldiers. Soon they were engaged in hand to hand fighting, beating and chasing each other. They were attacking, and pushing each other, trying to deceive and to flatten each other.

209. Wwil mamrañ wwil mañakrāñuriga ya mañarug yānūla manuhuk,
 wré māmrēp wré mamaṅḍēm mamalu ya manahut maṅduk ya manikēp,
 kapwālwan kapwa molih paḍa ya mapulihan kapwā kaninanā,
 ndā tañ jrih kapwa dhirot dhata taman atakut gumrut garēgētēn.
 a. D maprañ.

The demons were fighting with swords, discs, daggers, knives, lances and matchets. The monkeys were fighting with their bare hands, stones, clubs, teeth, stabbing with their nails and strangling [the demons]. Victims fell on both sides, but again and again they came back, and many were injured on both sides. But they were not afraid and with renewed hatred and anger they fell upon each other.

210. Moñ mwan siñhātirodrénatus-atus atukar nāgēndra masahut,
 himpēr niñ wwil lawan wray malaga taya lēgō gōñ māna magalak,
 manwī manwab mañambah mara ya mamurugul tañ wwil [l] agul-agul,
 maṅḍaṅḍa ñ wré pracaṅḍa pracalita capalān luñcat mañicipir.
 d. C wré pracalita.

Hundreds and hundreds of tigers and lions fighting against wild dragons was the equivalent of the battle of the demons against the monkeys who fought adroitly and fiercely. The demon-chiefs courageously attacked, pushed, trampled the monkeys and cut their heads off. The quick and lively monkeys jumped aside, rendering blows, swung back and forth to evade the demons.

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211. Sākṣāt Kālēkanañ wwil mawila-wila wēlañ tāwak nya manisih,
 yan tañḍañ tan dadīkā kamaga dañu-dañū molih ta ya cēñēl,
 yatna ñ wré wruh mañinté inayatan irikañ kadgāyudha magōñ,
 tañgul tañ rākṣasāmrih misani ya rikanañ muṣṭi kṣaṇa tibā.
 c. B yatneñ. d. D pisani.

The demons looked exactly like the god of Death, with their spotted bodies and bulging eyes. They swung to the flanks and started to attack. No one suffered cramp, as in the past they always succeeded in cutting off heads of the enemies, but the monkeys were alert, and were skilled in looking sideways. When they were on the verge of being hit by swords or other big weapons, they parried the blows and the demons were killed instantly struck by their fists.

212. Lèn wwil mañrug tumandañ dadi dinudutakēñ tārug nya sinikēp,
 ginyat kāngēk kahañḍēm* kahala kahilañan yārug nya kawēnañ,
 ñkālih nyolih nikañ wré mati ta ya inarug ryyārūg nya wēkasan,
 limpad pyah nyān parah trus saha rudhīra rujit tosus nya ya mulū.
 *BDE. a. E tañ rug nya. b. BDE ryyarug. CK kañḍēm.

Another demon with a knife came to attack. But his knife was seized. Then it was pulled suddenly, so that the demon fell over on his knees and lost his knife, which moved into the hand of the monkey who at length killed the demon with his own knife. His stomach was pierced by the knife, blood and intestines which were cut to pieces, came out.

213. Arddhāsor śakti niñ rākṣasa asiñ umasō yātah pinugutan,
 krodhāmbēk sañ Prahasta dadi ta masō gumrit ratha nira,
 wēntañ lañkap nirāgōñ śarawara ya huwus sampurṇna tumihañ,
 tuñḍēs tēñḍas nikañ wré kaparapal apasah hrū tīkṣṇa tumuluy.
 b. C prahasta krama. E Prahastaśrama. d. B kaparapara pasah.

The demons were much inferior in power. Everyone coming forth was killed. Prahasta was furious, he moved his wagon forth which went with a creaking sound. He drew his bow, put excellent arrows on and mowed the monkeys down with salvoes of arrows.

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214. Mèwwīwu ñ wré parēñ yan katuluyan ananānēkā hana kēna,
jaṅgut nyéruñ nya timpal ḍaḍa ḍaḍal anuḍul wañkwañ nya tumihuk,
bāhu nyégā nya kārīt rudhira ya mēlēbēk muñcar ya sumirat,
akwèh tañ wré pipi nyān sipi mañawir-awir dhīrāmrih anahut.
b. B tumahuk. c. B rudirā. BC muñcar yya.

Thousands and thousands of monkeys were chased and hit by the arrows at various places. There were monkeys who were hit on their jaws, or lost their nose or got their chests split, or their buttocks pierced. Others were hit on their shoulders and ribs, and blood spattered around from their wounds. There were monkeys whose cheeks were almost sliced off and still they wanted to bite.

215. Mañkin śīrṇṇān piniṇḍwan pinanahan ananā nānāwidha kēna,
sañka ri kwèh nikañ hrū daśadiśi ya sēsök mānak mapasurup,
tuṅgal mānak ya satus tuwi satata tibā nyèñ wānara rujit,
tan pāsēlāñ hrū tumaṅgō katatakut atitip mākrēp kacērēcēb.

When other salvos of arrows came, more and more monkeys were destroyed or wounded. The arrows were so numerous and they (the arrows) issued other arrows, so that the ten directions seemed to be covered all over by them. Besides one arrow issued one hundred arrows each and they were raining down on to the monkeys who were torn to pieces. As the arrows seemed to stick on the bodies of the monkeys, covering them all over,

216. Wañké niñ wré tatan lwir malara umulat i lwir nyan kēna panah,
rañké-rañké jugāpan taji makatulajēg tan pāntara riya,
sañ Sugrīwālarān ton kapibala kabalik* yāsor kawalēsan,
sambé sañ Nīla līlān tañan ira mawajik mojar suwadana.
*BCDE. b. C jugāman. c. K kabali kabalik.

the dead bodies of the monkeys did not look like corpses. It was saddening to look at them hit by arrows. They were like porcupines, as the arrows were struck on the body covering it all over. Sugrīwa was grief-stricken when he saw the monkey-host was thrown back in the counter-attack [of the demons]. He beckoned Nīla with his hand that moved quickly, and spoke in a friendly accent:

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217. Hé Nīla haywa humēnēn mananā ikañ wré,
tānsö huwus papagakēnta ikañ Prahasta,
yéko patih pati patih umatīkanañ rāt,
tā rāt hiḍēp nya kamakāra kurañ wiwéka.
b. BCDE. tāsö.

'Hey Nīla, do not stand idle. The monkey army was destroyed, come forward quickly, and engage Prahasta in combat. He is the prime minister [of Lēnkā]. Kill this prime minister, as he is killing the whole word. He thinks that there should be no world at all. That is what he carelessly wants.'

218. Nojar nirañ plawagarāja wawañ mañajñé,
sañ Nīla tār alañ-alañ malilañ riñ āmbēk,
śīghromasö sira matañ nya malap ta ḍaḍḍa,
rañḍö magön ya madawā sapuluh dēpā ya.
a. BCDE nyojar.

Thus were the words of the king of the monkeys, giving the order quickly to Nīla who did not hesitate at all [to carry it out]. He advanced quickly with a big *rañḍö*-tree, ten fathoms long and used it as a club.

219. Nityāmanah manakitīkana sañ Prahasta,
koṭyarwudāyuta anuñ mati dé nira ñ wré,
sañ Nīla nīti hinabēt nira tékanañ hrū,
hrū sañ Prahasta malilañ ta hilañ ya kontal.
b. B dé nikañ. d. BE ya. ta.

Prahasta kept discharging his arrows which injured and killed hundreds of billions of monkeys. The wise Nīla struck at the arrows and they were rebounded.

220. Sañ Nīla nīti pinanah ta sirénarārah,
ndā tar kēnēn panah atah kimutar kanīna,
wēt nyār wicitra tahu cētta macitraḍaḍḍa,
syūh pūh katimpal apēluh kapēluk tikañ hrū.
b. BE pana. d. E kapēlup.

The wise Nīla was shot at with arrows, but none of them could hit or injure him, due to his high skill in parrying them with his club, the arrows were broken to pieces, bent and crooked.

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221. Ghora ṅ raṅāṅgaṇa tasik [k] upama nya riṅ lwā,
hrū saṅ Prahasta kumisik ya akēn wwaya nya,
saṅ Nīla tulya waḍawāmuka rodrabahni,
jwālā paḍā nikanā ḍaṅḍa nirāmaṅan hrū.
c. C waḍawaṅmuka.

The battlefield was uproarious and spacious like the sea, the sizzling arrows of Prahasta were like the water. Nīla was like the horrible fire of the *waḍawa*-hell. His club was like the flame [of the *waḍawā*-fire] which consumed the arrows.

222. Tulyāpuyiṅ pralaya astra niraṅ Prahasta,
tikṣṇāpanas sakēna dé nya gēsōn ikaṅ wré,
sambartakopama niraṅ kapi Nīla mégha,
nān ḍaṅḍa tulya ya hudan pamaḍēm nirēn hrū.
c. BDE nirā.

The arrows of Prahasta were like fire at Doomsday, extremely hot and any monkey hit by it was burnt, Nīla was like the clouds at Doomsday, and his club was like rain extinguishing the fire.

223. Piṅ sèwu yar pamanahīkana saṅ Prahasta,
tan kalaraṅ juga siraṅ kapi Nīla wīra,
twin tinuḍēs aparō saparan kēnātah,
tātar kēna ṅ kapi apan paramēn widagdha.
a. D pamanah ikana. b. C kāhēlaraṅjuga. c. BE saparā.

Though Prahasta had discharged one thousand arrows on him, the heroic monkey Nīla was not injured. Though shot at from a short distance, which should hit anyone else, Nīla was not hit, as he was so skilful [in parrying off the arrows].

224. Polah ni ḍaṅḍa nira tar katēñer putēr nya,
lwir nyan katon kadi papan mawēlū jugālwā,
lāwan taṅan nira taman katēñer kētēr nya,
kāścaryya hāh haha-hahāh hah-ah o apūrwwa.
a. CDE yya. c. CDE yya.

The movements and the rotation of his club could not be seen. It looked like a wide round board. The rotation of his hands could also not be seen. Ah! It was amazing and had never happened before.

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225. Tātan tuluy kapalupuy kawaluy tikañ hrū,
 puñka nya yéka kuméné ḍaḍa sañ Prahasta,
 tulyābhicāri ri sirañ bahumantra siddhi,
 aṅhīñ ikañ mañabhicāra paranya tan lèn.
 a. CDE ikañ. b. B puñkah.

The arrows could not go through. They were struck aside or rebounded, its tail-ends hit the chest of Prahasta. It was like spells applied to an expert of all kinds of formulas, the only person affected by the spells was the person employing them.

226. Arddhāñēlih kēli-kēlin nika sañ Prahasta,
 mamrih atah tar akélé mamanan tar añélé,
 wèt nyān mañèl makin atīs ta tibā nikañ hrū,
 sañ Nila mañkin aparö tuwi wèh tumindak.
 d. BCDE tumitih.

Prahasta was soon very weary. He tried not to slow-down in discharging his arrows. But because he was tired, his arrows were not so hot anymore. Nila came nearer and nearer to him.

227. Tandañ nirār palu bañus nikañ aśwa méñas,
 kēñēl cēñēl nya kacékēl ya tikēl kapēñhēl,
 runtuh rubuh kaburubuh ratha sañ Prahasta,
 dé sañ kapiprawara Nila ḍinaḍa piñ rwa.
 c. E kabarubuh.

He started with his attack. He struck at the bridles of the horses and their heads were twisted around and severed. The wagon of Prahasta fell over and smashed when he repeated the blows.

228. Wruh sañ Prahasta umēsāt ta sirātīśīghra,
 sāmbut tikañ muśala sāra putus ya riñ twas,
 tar katrēsān kahilañan ratha tan kagōman,
 gōñ mānamānasa siroddhata dhīrabuddhi.
 b. BCDE ikañ śara. riñ gōñ.

Prahasta saw it and swiftly jumped off. He grabbed a bludgeon, which was very heavy and hard. He was not fearful or shocked when he lost his wagon, because he was proud, fearless and resolute.

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229. R-uṅḍoṅḍa tañ muśala Nīla mañuṅḍa ḍaṅḍa,
 līlā ulah nira ta kālih alah sadarppa,
 sakrodha yar pamalu kapwa tatan hanāwyat,
 wèt nyān mahābala awak nira bajra tulya.
 b. BE kāli.

He swayed his bludgeon and Nīla swung his club. They both moved very quickly and were extremely full of spirit. They beat each other angrily, but nobody was injured, as their body was so strong like steel.

230. Lāwan ikā kawaca sañ mapatih Prahasta,
 mokēt-[t]ukēt ya cumēkēh sira yar ḍinaṅḍa,
 sañ Nīla towi wēsi tulya awak nirālwat,
 tātar lēgō pinalu riñ muśalāprakampya.
 b. BCD kokēt-[t]ukēt.

Besides Prahasta had an armour on, which was hard and flexible when pounded on. The body of Nīla too was as tough as iron, though hit by the bludgeon again and again, it did not show any effect.

231. Kabwat nikā taya kanin ri sirāsi kālih,
 tañ jrih silih palu humōñ paḍa śūra humrēñ,
 mālap maluy maluwaran ta parēñ umundur,
 minder sirāmutērakēñ muśalagraḍaṅḍa.
 a. B nikan. DE nikān.

Even that was the case, both of them were not injured. Fearlessly they pounded at each other, both courageous and grim looking. Swiftly they stepped back and were separated from each other, but turning around they swung their clubs and bludgeons.

232. Patrā nirañ prawara mantri patih Prahasta,
 tindak nikañ suku supatra pēsāt nya śīghra,
 āpan [n] awak nira maluñ mawēlu malambat,
 masriñ makas mamēsi mēsyabēñēr la muñsir.
 b. D nirañ. d. BC māsrī makās.

The tactics applied by the prime minister Prahasta were based on the movements of his feet which were as light as a feather and could move exceedingly swift. Moreover his body was tall, muscular and resilient, graceful, hard as iron, well-proportioned and straight.

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233. Sañ Nīla wèh lalitagātra mapatrayudha,
lumpat supatra ya tēbēñ manapak tumindak,
māpös ikū nira ya komala lola molah,
luṅgah lumuñ calita dé niñ añin paḍa nya.

Nīla was also in good shape for a duel. He jumped easily and was firm in his stance or steps. His tail was supple moving lively like a rank of a creeper shaken by the wind.

234. Sāmpun mapatra umuwah ta maḍaṅḍa-ḍaṅḍan,
Nīla Prahasta masilur matugur kakērtēg,
kāṅgul mañaṅgul amubat binubat silih gyat,
maṅduk dinuk paḍa tibā umuwah maraṅkēp.

a. BD paḍaṅḍa-ḍaṅḍa. CE paḍaṅḍa-ḍaṅḍan. b. BCDE masēlur.

After they fought with knives, they fought again with clubs. Nīla and Prahasta turned around and around, kicking, pounding, whipping and snarling at each other. They stabbed at each other and fell on their backs, but soon engaged in a gruesome fight.

235. Kapwānusi maputēran sira tulya cakra,
humyus hañin nira tumūt mutēr ya mādrēs,
roṅḍon lēbū ya ta mēlēk [k] umilu bhramanta,
tātan katon sira apan hibēkan lēbū ñ rāt.

a. D musi. b. BCDE yya. D tumūt umutēr.

They were chasing each other around and around in circles the wind blowing with them was heavy and rustling, leaves of trees and dust were carried along whirling up, so that they could not be seen, as the place was covered by dust.

236. Indēr nikañ prawara Mandara riñ samudra,
bun mégha kapwa sumaput riya kapwa mindēr,
nā tulya sañ prawara Nīla lawan Prahasta,
posyan nirān paputēran madulur lēbu mēlēk.

Like the rotation of the mountain Mandara in the Ocean [of milk] with dew and clouds covering it turning along, were the excellent Nīla and Prahasta, turning and winding followed by billowing dust.

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237. Mwañ lwir nirān silih-usī kadi cakra mindēr,
 miñsor umiñḍuhur alah paḍa kapwa darppa,
 ton an tinūtakēn-anūtakēn os-ahosyan,
 mamrih mataṇḍañan ataṇḍiñan iñ kadhīran.
 c. B as ahosyan.

Their pursuit of each other in circles appeared to have the form of a spinning wheel, up and down in full force. [The onlookers] saw them in pursuit of each other heavily breathing, trying to kill each other, competing in courageous exploits.

238. Sañ Nīla nīti sira nitya mamēti cidra,
 śiḡhrānusī sira mēsāt tumēḍun Prahasta,
 yapwan Prahasta i ruhur kapi Nīla miñsor,
 tulyāyunan riñ ayunan puliñañ jugādrēs.

The wise Nīla had been looking for a strategy for long. He chased Prahasta down, and when Prahasta was above, Nīla went down. They turned and swayed along speedily.

239. Piñsor nirañ prawara Nīla rikān panīti,
 sāmbut tikañ watu magōñ kadi bajra riñ kas,
 ndā tan katon r-alap ikañ watu wēt nidrādrēs,
 yatnomēsāt sira muwah umusī Prahasta.
 a. B miñsor. b. DE ikañ.

When Nīla was on his way down, he found a trick. He snatched a big rock, hard as diamond. He was not seen clutching the rock because it happened so fast. Then he turned to chase Prahasta.

240. Mantri Prahasta tumēḍun [n] inusī umiñsor,
 ñkānan kacidra tinibān watu tan papiñ rwan,
 kāntēp gulū ya kapētēk hulu śirṇna bēntar,
 multak ñ utēk mata kawīñsil adoh kasiñsal.
 b. E tar.

Prahasta, seeing that he was chased, went downward. At that time he was outwitted and hit by the stone. Without a second blow his neck was broken, his head pushed in and smashed to dust, his brains scattered, his eyes pulled out and flung far away.

XXI

241. Wañkwañ tikël kawaca yénëmasan masāk ya,
 rāh nyèn* awak ya sumirat kadi dhātu muñcar,
 tātān pahī lawan ikañ wēsi yan tinunwan,
 mabhrā mabāñ ya pinupuh sumirat [t] apuy nya.
 *BCDE- b. K niñ. c. BCDE tātān.

His buttock was split, his golden plated armour fell in scrap. Blood streamed from his body, like the element 'red' spouting out. His body looked exactly like burning iron, brilliant red when hit [with a hammer] the fire scattered around.

242. Sāmpun Prahasta mati mūrka mahāwrēg awrī,
 kagyat kagōman umulat muliñā* nya méñas,
 sañ Nīla bhinna mañsī manuruñ mañambah,
 siñhopamāmuru** kēnas juga durniwāryya.
 *BDE. **BCE. b. C muliñāñ. K muliñā. d. DK siñhodhatāmuru.

When Prahasta was slain, the wicked [demons] dispersed [everywhere] in fear. They were shocked and terror stricken when they saw it happened, then turned around and fled away. The formidable Nīla chased and trampled them down, pushed them back. He was like a lion in pursuit of a deer, extremely irresistible.

243. Katūb ikañ rākṣasa tan pasāra,
 mulih kabēh tan papulih paḍāñlih,
 mēhāh mahosyan tama riñ kaḍatwan,
 tēkānañis mājar-ajar ya wrētta.

The demons were vanquished without resistance. They withdrew completely without attempting to counter-act, as they were exhausted. Groaning and out of breath they entered the palace. Weeping they made a report of what happened.

DWĀWIŅŚATI SARGGAH

CHAPTER XXII

1. Atha winarah ta sañ Daśamuké pati sañ mapatih,
 makin atakut manah nira nirantara kampita ya,
 gupu-gupurēn siré gupura niñ pura yar pañadēg,
 tuwi mawēnēs [s] ikañ muka wawañ ta sirār pawuwus.
 b. BCDE nirāntara. c. CDE sirēñ. CD yār.

When Daśamukha was told about the death of the prime minister, he became more fearful, his heart trembled constantly. Spiritless he went to the main gate and stood with colourless face. Then he spoke:

2. Sahana-hananta rākṣasa wuñu pwa ariñku gugah,
 ikana si Kumbhakarṇṇa wiparīta dahat maturū,
 mañinak-inak tayāñañēñ-añēñ riya tulya kēbo,
 sinaputan iñ tamah taman akiñkiñ atīta wuta.

'Hey, all of you, demons! Wake up my brother. What is Kumbhakarṇṇa so indifferent [wasting his time] sleeping. He only does what he wishes. He has no brains like a water-buffalo. [His heart] is overwhelmed by *tamah* (ignorance), so that he becomes inert and apathetic.'

3. Daśamuka nā ta liñ nira madēg sahana nya kabēh,
 tēka manabēh ta kēṇḍañ anulup kalaśañka wanēh,
 murawa tuwuñ rēgañ paḍahi mandra mahāswara lēn,
 ya ta tinabēh nya ghūrṇnita parēñ masamūha humuñ.
 c. B rēga padati monda. E monda mahāsara.

Thus were the words of Daśamukha. All the demons stood up [and went], beating drums, blowing trumpets, and horns. Others were beating cymbals, *tuwuñs*, *rēgañs*, and all music-instruments emitting soft and loud sounds. All of these instruments were played and beaten in full spirit, so loud and noisy.

4. Patēmu ni śabda niñ paḍahi ghora gērēh juga ya,
 karatala tālaśabda nikanañ kala tulya gēlap,
 punar api tan hanāta rinēñö nira sañ winuñu,
 malēs alisuh tañan niñ anabēh murawāwurahan.

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The sound of all the instruments was booming like thunder. The sound of clapping of the hands and cymbals was like thunderclaps. Nevertheless the sleeper seemed not to hear them. On the other hand, the arms of the people beating the instruments became sore.

5. Haru-hara tékanañ mamuñu sañ winuñu nya makög,
paða ta umëtwakën kira-kira nya hanan panahut,
hanan anëwëk rikañ kuku kukuh ta kukū* nya pupug,
hana mañarug-arug nya kapëluk tëmahan ruwaga.
*CD. c. BEK kaku. d. BD ryyarug nya. E yyarug nya.

The people attempting to wake [Kumbhakarṇṇa] were uproarious, but he remained snoring. They came out with their plans and tricks. There were some who bit him, pinched him with their hard nails, but the nails broke. Some were stabbing him with knives, but the knives bent and were almost broken.

6. Hana ta watëk prawīra mahawan kuda śīghragami,
mamuñu parëñ mañambah i [y] awak nira tan maharis,
limañ atus añ liman tuwi inambahakën ri sira,
mañupuk-upuk hiðëp nira rikañ panapak nya suka.

There were some officers on horseback. They let their horses trample on his body very hard in their effort to awake him. Then five hundred elephants stamped on him, but [Kumbhakarṇṇa] felt as if he were being massaged, and was only too happy.

7. Wwara ratha parwwatopama magöñ ya inambahakën,
mamisili tulya tékana guluñ-guluñanya lanā,
pakëna ni śabda niñ paðahi ghora uyūyu juga,
makin atëgö pakög nira humuñ gumuruh gumëtër.
a. BE parwwatopama agöñ. b. E mamisëli.

Then there were wagons as big as mountains which were driven over his body, but the wheels were just like a pleasant treatment to him, and the booming of the music-instruments was just like chamber music. His snoring became stronger, rumbling thunderously.

XXII

8. Tuwi ya tēlas ṅ upāya kinēnākēn anékawidhi,
tatan ika hétu niñ mawuñu kāwit-awit juga ya,
i tēka ni pañlilir nira ya hétu nirār pawuñu,
dadi inusap nirañ mata matañhi wawañ mawuwus.

All tricks and skill were applied, but it was not them that made [Kumbhakarna] woke up. It was a coincidence. It was the time of his rising up, that made him wake up. He wiped his eyes, arose and spoke:

9. Aparan iké prayojana matañ nya akug winuñu,
dadi sumahur saharṣa sahana nya kabèh praṇata,
ikana ta ājña sañ prabhu kinonakēn osakēna,
ri tēka nikañ musuh mati sirañ mapatih matuha.
c. C nosakēna.

‘What is the purpose that you wake me up?’ Then the demons answered happily and respectfully: ‘It is by the order of the king that we wake you up, because the enemy has come and the prime minister has been slain.’

10. Ya ikana liñ nikañ bala kabèh ya makon tumama,
dadi marahup sirāhyas asalin masēkar majēnu,
krama umasö sēkul kēpē-kēpēl nira yar pawuñu,
iwu-iwu lakṣa koṭi kukusan ya ta hēnti pisan.
c. CD yār pawuñū.

Thus were the words of the soldiers, inviting him to enter [the palace of the king]. So he washed, made himself up, changed his clothes, wore flowers and body cream. Then his breakfast was served, consisting of rice in millions of rice-steamers.

11. Kēla-kēla mānsa siñha haliman ya winañkrah atap,
saka sapuluh puluk pisan ikañ kṣaṇikān pinañan,
ikañ ininum-inum sira guci nya kunañ pira tañ,
pisan minum nirādbhuta masāt rikanañ sakarēñ.
c. C wira.

The side-dishes consisted of cooked meat of lions and elephants piled up in heaps. By ten at once, he ate them up in a short time. His drink was put in countless bottles which he finished in one go.

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12. Huwus akëpël-këpël* dadi masuk mašilā ri dalēm,
satama nirān tēmu n kaka kakinkiñanāñēn-añēn,
muka mawēñēs mahos hati këtēg-këtēgēn rumaras,
panēñēr i gōñ nikañ bhaya wuwus nira manda malon.

*BCDE. a. K akëpël dadi.

After his breakfast was over, he went into the palace to receive audience. When he entered [the audience hall], he found his brother in deep thought. His face was pale, his breathing heavy, his heart-beat was fast from fear. The trace of great fear was apparent in his slow speech:

13. Antēnku halib moha kita, nidrā wiparītāt paturū,
tan wruh tēka śatrunta karih, mwañ wānara wadwā nya sumār.
b. BCD wiparitan. c. D kari.

'My brother! How inert you were, that you sleep as if you are unconscious. You do not know that the enemy has come, and his monkey-host has spread all around the city.

14. Makwēh mati dé nyēñ palagan, Mitraghna si Kumbhādi nikā,
Dhūmrākṣa Wirūpākṣa wanēh, Ākampana lāwan Praghasa.
a. BCDE akwēh.

'Many people have been killed in battle, Mitraghna, Kumbha, Dhūmrākṣa, Wirūpākṣa, Ākampāna, Praghasa.

15. Yékādi nikañ wīra pējah, śurātīsayēñ śakti danū,
mwañ sañ mapatih wrēddha tuwi, sāmpun mati tātan pabiṣa.

'These were the commanders who were killed. They were extremely powerful heroes in the past. Even the prime minister had fallen without being able to do much.

16. Añhiñ kita nāthāñkwa ari, mraṣṭākēna śatrunta kabēh,
Rāmādhama yékān pisani, mwañ Lakṣmaṇa Sugrīwa pusus.

'Only, you, my brother will be able to annihilate the enemy. Kill Rāmādēwa, pulverise Lakṣmaṇa and Sugrīwa.

17. Ņké k-tona asihtāt makaka, yan śirṇna musuhtālilaña,
wīryyanta katonēñ palagan, lumrā ta yaśantēñ bhuwana*.
*BCDE. b. BCDE yak. d. K tribhuwana.

'Now I will see your affection towards your brother, if your enemy is destroyed completely. Show your courage in the battlefield, let your merit be known to the world.

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18. Byaktālaha niñ Dāśarathi, āpañ jaya jātinta dañū,
 nya hyañ bali bhaktīri kita, trailokya ya matwañ matakut.
 'For sure the son of Daśaratha will be slain, because you were victorious in the past. Even the mighty gods has been submissive to you, the threefold world respects and fears you.'
19. Sañ Rāwaṇa sāmpun mawuwus, sañ [ñ] antēn irāgyā sumahur,
 tag wruh ryyujarañkwéri kita, kēpwan [n] aku riñ déya huwus.
 Rāwaṇa had no more to say. His brother quickly replied: 'You did not listen to my words [formerly], [now] I am at a loss [to know] what should be done.'
20. Makwèh tañ ujar yukti dañū, atyanta iwèh nyān pituhun,
 sèp tañ upadéséri kita, āpan mada darppānaputi.
 'True advice had been given in the past, but [it was too] hard [for you] to follow. All good teachings to you were futile, because perplexity had heavily overwhelmed your mind.'
21. Mwañ dona nikañ śabda hita, swasthā ni sawargganta kabèh,
 makwèh pwa ikañ wīra pèjah, tādé kasulākēnta huwus.
 b. B sawargga ta. c. BCDE akwèh.
 'Though the intention of the advice was good, namely the well-being of all your relatives. Yet many heroes have fallen, let it be your punishment.'
22. Nūnin winarah riñ rahayu, kālanta mahöm moha kita,
 sakwèh sañ atañguh winahil, sañ mājar-ajar nīti pinid.
 'Formerly in the audience hall, you were given good advice, but you were adverse to it. You opposed all people who gave you good guidance.'
23. Bāhulya hanā tañ hiḍepēn, mañsul sawuwus sañ mawarah,
 mānanta magōn tulya tuli, yékā ta umungwiñ taliña.
 'Many kinds of advice were flung to the winds, all the words of advisors were opposed. Your pride was so great, that there seemed to be a *tuli*-fish thrust into your ears.'
24. Antēnta matañguh rumuhun, lwir niñ bhaya pājār i kita,
 tapwan pituhūjā[r] rasikā, mamrih ta kakintājar-ajar.

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'Your younger brother had given you advice formerly, about the kind of danger that might eventuate. But you did not listen to him. Then your grandfather gave you advice.

25. Drēṣṭānta paminton ri kita, ndā tan kahidēp denta masih,
 śabdāmrēta héman kahilī, n-uṅgwī hrēdayantāsiluhuṅ.
 d. BCDE hrēdayantāsiluhu.

'Examples were given to you, still you did not listen [to him]. It was a pity that nectar of words had flown into a heart wrapped in [perplexity].

26. Oliña ya tar wēnañ matuhā, tan katwaña sañ sādhu kunañ,
 tātan* wruha riñ śāsana wèh, ñkāsambhawa tātan hidēpa**.
 *BCDE. **BCDE. c. K tan. d. K hidēp.

'Perhaps you thought that he was old and disabled, but you also disregarded the noble people. You had no regard for good instruction, [which you thought] was impossible and did not need to be followed.

27. Tuñtuñ mata riñ tatwa sira, kahyun nikananñ rāt pinuji,
 tan lèn kaki riñ réña tuwi, sampat saphalātah pituhun.

'He is the exalted expert in the knowledge of Truth, who is praised and admired by the world. Besides he is none other than your maternal grandfather, perfect and proper to be obeyed.

28. Tapwan pituhu ñ wañ matuhā, tar bhakti ri sañ yogya siwin,
 sojar nikananñ mūrkkha tinūt, ndah bhukti phala nyéki ḍatēñ.

'But you do not respect your elders. You are not loyal to people perfectly worthy to be served. You listen to the words of evil people. Now you may enjoy the fruit that comes.

29. Tan wruh kakarēm riñ jaladhi, yékiñ mada malwā madalēm,
 lobhanta lanā tulya alun, rāganta akēñ ryyak nya magōñ.

'You do not know that you are drowning in the sea, this is your ignorance, wide and deep. Your everlasting greed is the waves, your passion is the great ripples.

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30. Harṣanta ya madrēs harusa, āmbēkta ahēnkāra karañ,
krodhanta riwutpāta hañin, mohanta mahāmégħa pētēñ.
b. CDE ahānkāra.
‘Your joviality is the fast current, your pride the rocks, your anger is the
thunderstorm, while your bewilderment is the dark and dense clouds.
31. Hyu prañ nya ikañ wāk paruṣa, mātsyaryya ya matsyāmisani,
irṣyā makara krūra mañañ, sampay ta ya lēmpay nya biṣa.
‘The savagness of a shark is your harsh words, your envious heart the
poisonous fish. Jealousy is the *makara* with its wide open mouth, while your
impudence is the venomous snakes.
32. Sambéga ya samboñta* bēlah, jñananta lunas naṣṭa nanā,
bhaktinta tihāñ bhagna tikēl, śilanta layar śīrṇna rujit.
*BE. a. CDK sambonta.
‘Your impetuosity is the wrecked boat, your intellect is the rotten and
decayed keel, your devotion is the broken mast, your conduct is the sail torn
to tatters.
33. Satyanta kawuntat kahilī, dharmmanta ya bhāṇḍanta lēñit,
kāsihta kasah kāsih-asih, ñkāné waḍawāgnin katibā.
b. B bhaṇḍāta. c. BDE hāsihta.
‘Your loyalty is the rudder carried away by the current, your good conduct
the lost cargo, your compassion is pitifully separated and plunged into the
fire of the *waḍawā*-hell.
34. Rowañta kabēh sāhasika, yékā numanākēn bhuwana,
tapwan hana śikṣanta riya, byaktat kawawā riñ naraka.
d. E byaktān.
‘All your friends are savage, devastating the world, but you do not give
them good instruction. Surely you will be dragged [by them] to hell.
35. Sécchā nya tinūtanta atah, taṇḍanta ya harohara rāt,
utpāta pati prañ-praṇi ya, agēlēm* miduśēñ tan paduṣa.
*BDE. a. CK agēlēh.
‘You give in to all their wishes. Your attendants are a menace to the world,
they are always keen in fighting and killing, and are fond of punishing sin-
less people.

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36. Sañ śréṣṭi linuṅṭa nya hala, mās donya dadī don rasikā,
 mélik mulat in wañ rahayu, mahyun rikanan* śīla salah.
 *BCDE. a. BCDE inunta nya. d. K ikanañ.

'They robbed everybody, and only gold is what they are looking for. They hate to see good people and are eager at performing wrong conduct.'

37. Sañ sādhu tumuñkul mararēm, mañkin ya masampé ri sira,
 upwan linawan wèh tinukar, kèpwan pwa ya mañkin magalak.
 c. BE upwan.

'The good people seem to be fearful and look downward, the more insulting is their attitude to them. If they are opposed and resisted, they lose their mind and become more savage.'

38. Kabwat nikanāt ton ya kala, hyun-hyun kita tat kohutatah*,
 śīlanta tuwin mañkana ya, yātéki tēkā wwah nya huwus.
 *E. a. CE nikanān. b. B kitatā tékohutatah. C kitatā téki hutatah. DK kita tat kahutātah.

'Although you know that they are bad, you are delighted with them and do not forbid them. You too do the same. Now the result has come.'

39. Haywāta makiñkiñ pējaha, āpan kita mūla nya tēmēn,
 wyāmoha manahtān katēmu, ṣadwargga ya mawrēg ri hati.

'Do not grieve when you are facing death, because you are the source of it. It is caused by the bewilderment of your heart. *Ṣadwargga* (the six inner foes of men) are firmly established in your heart.'

40. Yāwat kahanan moha mada, yakṣāsura dēwāta tuwi,
 tāwat niyatā yan pralayā, dé niñ mada yan tibra murub.
 a. B dhama.

'If *moha* (perplexity) and *mada* (lust) is in some one, whether he is a spirit, a demon or even a deity, then surely he will be destroyed by lust that keeps burning inside.'

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41. Nā liñ sañ ari Kumbhakarṇa manēsēl sakrodha sañ Rāwaṇa,
hāh dhik dhūrta niké wēnañ mujarakēn sām̄bēk nya tan paṅgalēñ,
kot pēt kot hayu tan pataṅguha lawan tak pājarēn riñ naya,
yapwan wāni lakun pamūk aku kunañ wūkēnmwi yan* krodha ko.
*S. c. D tan. d. BCDE kunēñ. BCDEK ya.

Thus said Kumbhakarṇa reproaching [his brother]. Rāwaṇa angrily answered: 'O, insolent one, [you] dare to say at will without restraint. [You say] try to follow the good path, you never listen to good words and guidance. If you are brave, go and attack [the enemy] or if you are angry, attack me with all your might.'

42. Taṅguh-taṅguh apā guṇa nya baribin ñ wañ dé nya tātan padon,
riñ wīrāpa phalā nikāñujar-ujar jañjan ya jambat cucud,
añhiñ śakti atah winēt wakēn ikā sañ sūra tar bwat wuwus,
ko pwānaṅguhi hāh-ah-oh tuhu ñ wañ wuk turu turūñ wuñwakēn*.
*S. d. BCDEK wañbwakēn.

'What is the use of giving a lecture [of good conduct], it is useless and makes people averse. What is the use of talking rubbish lengthily for a brave warrior. For him action speaks louder than words, but you talk and talk, O really, you are a sleepyhead talking in your sleep.'

43. Nojar sañ kaka dhīra sañ [ñ] ari madēg sām̄butakēn ñ āyudha,
makrak krūra masiñhanāda hibēkan ñ ākāśa limpad pēpēt,
mabyūñan paḍa kātrēsān katawurag māwrēg watēk déwatā,
sañ hyañ Kāla gēlāna Kāli* matakut miñkus kumōl kapēlēñēn.
*BCDE. b. B pēpēk. c. BD abyūñan. E abyūrān. d. K kālih.

Thus spoke his older brother. The younger brother stood up and grabbed his weapon. He roared angrily like a lion, filling up the sky with his roar. The groups of deities were terror stricken and fled in confusion. God Kāla (the god of Time) was upset, the goddess Kāli (the wife of Kāla) was in fear, shocked to death, writhing in astonishment.

44. Wāgyuñ rāt sahana nya ghora ri sēḍēñ sañ Kumbhakarṇnān laku,
molah tañ prēthiwi prakampa gumiwañ kāṅḍēg kadi syuha ya,
ménguñ tañ Himawān Sumēru gumētēr lot ghūrñnita ñ sagara,
kagyat gadgada tañ jagat jaga-jagā nāgādbhutānāgata.
b. B kañ.

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When Kumbhakarṇṇa walked, the earth shook, everybody and everything were in uproar. The earth quaked, trembled, and swayed heavily, as if it were breaking asunder. The Himawān-mountain jolted, the Suméru-mountain trembled, the ocean rumbled thunderously. The world was in horror, the dragons were on guard for what would come.

45. Sāmpunyān pamasök rasuk hinēmasañ jwālā nya mabhrā sinān,
māwāwās kadi parwatātunu murub lwir nyān katon bhīṣaṇa,
sakwèh niñ umulat mata nya mahulap umrēm ya kapwārarēm,
sañ hyañ Sūryya masor sēnō nira kucēm mérañ marīn ujwala.
b. BE parbwatātunu. d. BDE érañ. C hérañ.

When he had worn a gold-plated armour which shone brightly, he radiated like a burning mountain, looking exceedingly dangerous. The people looking at him were dazzled and closed their eyes in terror. The sun was inferior in lustre, dull-hued and abashed, and did not shine any longer.

46. Yan riñ rodra kadi hyañ Īśwara katon māwak Mahābhairawa,
yan riñ göñ kalawan mawān* sama-sama mwañ Méru tātan pahī,
Ādityèñ pralaya pracanḍa mapanas yātah paḍā niñ mata,
sākṣāt Mrētyu ikañ mukārīni-riñi krūrāgra danṣtrā nira.
*BCDE. b. K [n] awan.

In appearance he was as horrible as Īśwara in his Mahābhairawa-form. In size he was exactly as big as the Méru-mountain. His eyes were as hot as the sun at doomsday, burning hot. His face was like that of Mrētyu (the god of Death), with his terrible canine-teeth so sharp and pointed.

47. Malwā lyañ ni iruñ nirādbhuta pēnuñ gambhīra yānkēn guhā,
mwāñ [ñ] uśwāsa niromēsēs dadi hañin sēṇḍuñ riwutpāta ya,
puh puñgël kayu rūg rēbah kabarubuh sēmpal ta pāñ nyāpasah,
siñhāsiñ hana riñ sukēt kabarasat satwomēgil riñ guhā.
b. BCD séḍuñ. C riwutpata. c. C pañgël. d. D ri. satwāmēgil. E satwānēgil.

His nostrils were wide and deep like caves, and his breath turned into a hardblowing thunderstorm, blowing away the trees which were smashed and shattered to pieces. The lions hiding in the undergrowth were horrified, fleeing into caves.

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48. Cihna nyān pējahēn raṅgaṅa katon utpāta maṅdé pati,
 méghābān i ruhur nirantara hudan rāh māṅsa lawan [n] usus,
 gāgak ghora humuṅ manambēr i ruhur* taṅ handaru kwèh tibā,
 moghātah kumēdut [t] ikaṅ mata lawan bāhwī kiwāñ cañcala.

*BCDE. b. BCDE nirāntara. c. K arubuṅ.

The portents which foretold his death were red clouds appearing in the sky. Intermittently a shower of blood poured down together with flesh and intestines. The crows were clamorous, swooping down from above, many fire-balls fell. His left eye and shoulder throbbed and twitched.

49. Ndā tar wismaya tar lēgō lagi manon utpāta tar pèt hayu,
 maṅkin darppa sirār asō papagakēn taṅ wānarāñēmbuli,
 maṅraṅkul ya parēn manèk kasaputan tāwak nira wré kabèh,
 kadyaṅgā nikaṅ gunuṅ papupulan niṅ mégha śighrānaput.

a. B tār. d. BCDE papupulāniṅ.

But he was not dismayed or dejected when he saw the bad portents. He even became more determined to assault the attacking monkey-host. They took hold of him, together they clambered on him, so that his body was covered all over with monkeys, resembling a mountain completely wrapped in clouds.

50. Atha pinarēbutan ta saṅ Kumbhakarṅṅenasō dé nikaṅ wré wijah
 yānibēn parwatāmaṅḍēm aṅḍaṅḍa maṅduk maṅakrēn śilā bajra mamrih
 ya māmrēp manampyal [l] iruṅ maṅhabēt yāmubat maṅḍemak maṅdugaṅ
 maṅḍekuṅ maṅḍēḍēl maṅdudut kapwa yāmèt upāyānahut yānuhuk riṅ
 nakāgrān tujuh taṅ mata,

a. BCDEG parwatāmaṅḍēm. BCDE māmèt. G maṅdugaṅ maṅḍēḍēl.

Thus Kumbhakarṅṅa was mobbed by countless clamouring monkeys with rocks, missiles, clubs, hard stones as discs. Others were pounding with their fists, slapping his nose, whipping him with their tails, pouncing, kicking in every direction or pulling at him, looking for ways to hurt him by biting or scratching his eyes with their sharp nails.

kathamapi taya mamyaṅi ṅkāna puh taṅ watu syūh gunuṅ cūrṅna taṅ
 ḍaṅḍa tātan dwa saṅ Kumbhakarṅṅāmalēs tar pahīnan paṅan tékanai wré
 taṅan kārwa yāgantya mantīnakēn riṅ pupū mwaṅ ri tūr lēn sinēmpal
 sēbit śirṅna rantan [n] usus nyār gitēs* tēngēkiṅ wré wanèh rāh nya muñcar
 linaṅgā nira,

b. *BCDEG. b. K gētēs.

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Despite all this he was not injured, all the rocks and mountains turned to dust, the clubs smashed to pieces on impact. Then Kumbhakarṇṇa turned to counter the attack of the monkeys by devouring them, both hands in turn dashed monkeys onto his thighs and knees, or tore apart limb by limb, so that their intestines were broken into pieces. Other monkeys were knocked on the head and their spouting blood was drunk [by Kumbhakarṇṇa].

hana ta hinapitan pi tan polah opëk kapënhël ðinaḇḇen gadā kwëh
 sīnūlāsi maṇlah malā lèn liḇah nyān katimpal tinampyal nirāpil wanëh
 kèḇëkan mwaṇ hana wré sināmbut [t] ikū nyākīdat yāṇdudut durbbalāmrih
 makudyat makūrcyat kakūrcyat cacal kut nikékū nya laklak lucut yan
 lucat,

c. BCDEG makuḇḇah makudyat. G makūrcyat cacal.

Numerous other monkeys were trampled down and could not move a muscle under his weight or they were hit by his enormous club or screwed by his lance, their tongues hung out and when they were slapped on their face, the tongue fell off. He trod on others, while his hand pulled on tails of other monkeys who were plunged into difficulties because when they tried to free themselves, they were skinned to death.

makin atīsaya rodra saṇ Kumbhakarṇṇāgalak tar warëg yar paṇan
 wānarāsiṇ masō wrëddhi tékaṇ lapā tan palö taṇ wëtën dé nikaṇ wré
 piraṇ koṭi lakṣa kṣaya nyën kṣaṇākwhëh dahat lwaṇ nya tan lwaṇ-lwaṇ ikaṇ
 lapān tulya kālāgnirodrāṇ apuy riṇ wëtën somasuk tan paśëṣāsi bhas-
 mīkrëta.

d. G ta warëg. tan lwa-lwa. rudra.

The longer the battle, the more agitated Kumbhakarṇṇa became, and insatiably he devoured the monkeys who were near him. His hunger went from bad to worse the more monkeys he eat, his stomach was never full, even after being filled with millions and millions of monkeys, as his hunger resembled the fire of the Terrible Kāla. The fire in his stomach consumed everything coming in and turned them to ashes.

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51. Kadi ta sira bhaṭāra Kālāmañan sarwwabhūté sēḍēñ niñ yugāntānigēl riñ śmaśānānanā nāpulañ rāh utēk yēkanāñkēñ kawit yāsawit brahmasūtro-pamā niñ [ñ] usus nā ta pahyas Mahākāla kāla nya r-impēnakēñ rāt manañhāra nā tulya sañ Kumbhakarṇṇāpulañ rāh pañan tékañ wré kabēh,
a. BG sēḍēñ iñ. BCDEG yēkanānuñ kawit.

kagiri-giri girīndratulyār katon bhīṣaṇékañ tutuk dé ni rāh niñ watēk wānarābāñ akēñ dhātu muñcar sumök nké guhā niñ gunuñ tar wēnañ tékanañ wré mulat yomasō tāmas āmbēk nya dé niñ takut kātrēsān yomēsāt tar panon rāt pētēñ rāt hiḍēp nyālayū mrih awak nyānusup riñ sukēt,
b. E tulyā katon. G dé niñ rah.

hana ta mēgil i śrēṅga niñ parwwatāmēt guhā hāt nya riñ jīwa hétu nyan amrih humōt riñ luwañ riñ klēwuñ lēn manēk riñ mahāwrēkṣa raṇḍō kukap poh kēpuh hambulu nkāñ panēk mēnguñan tékanañ wrēkṣa uṅgwanya molah kadi pwālēmōhāśrayan dé nikañ wré apan hīna nīcālayū riñ raṇa,
c. BEG luwañ niñ. G molah kada.

riga-rigu kumētēr tan aṅgēh paluṅguh nya mēnguñ [ñ] ikañ wrēkṣa uṅgwanya miṅgat lumumpat tumumpañ tumampil ya riñ pāñ wanēh kātarāsiñ paranyākētēr kātrēsān mwañ hanānuñ manēk riñ hano nohanāmbēk nya muñkus awak nyēñ hēduk [k] an katunduk ya dé niñ hēduk nis saḥāhāh wiśātāturun.
d. B hanambēk. BCDG wiśātāturu. C nohan hambēk nya. DEG tan katunduk.

He was like god Kāla (god of Time) consuming all creatures at the end of an age, while dancing at the charnel grounds. He was bathing in a pool of blood and brains, intestines were winding around his neck and body like a brahmanic castecord. Thus was Mahākāla dressed at the time of the destruction of the world to assemble them. Thus was the appearance of Kumbhakarṇṇa when, stained with blood, he was devouring the monkeys.

He looked like a horrible big mountain, as his mouth looked so awful, filled up with the red blood of the monkeys. It resembled a cave of a mountain, out of which red *dhātu* was flowing. The monkeys had not the courage to look at it, their hearts were terror stricken, in panic they fled away, thinking the world was all dark around them, and entered undergrowths and bushes.

Some were taking refuge on mountain tops, in caves and holes to hide their skin, others were climbing on trees e.g. capok, *kukap*, manggo, *kēpuh*, *hambulu*,

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etc. The trees shook because of their weight, as if they were reluctant to accommodate the monkeys who had fled from the battlefield.

The monkeys could not maintain their seats as the trees were shaking. They jumped to other branches, but found no refuge as the whole tree was shaking in fear. Other monkeys were climbing on palm trees and wanted to wrap themselves in leafsheaths of the palm trees, but they were pricked by the fibers and descended crying out with pain.

52. Makakarasak asāk ikañ wré ri sor nkā swara nyāmēgil riñ Suwélāsuwé yājēmur mūr arok rūkṣa moruk marin mérañ-érañ rumañkañ rumuñkuñ makik kēḍekan dé niñ rowañ nya wèt niñ sēsök sök rikañ pārśwa śīghrān turun riñ tasik mañkin osik ya riñ sétubandhālayū,
a. DG nyomēgil. G sāk.

The monkeys on the ground were in uproar [when they fell on them]. So they took refuge on the mountain of Suwéla. For a long time they were confused, fleeing away, in miserable agony. They were shameful, crawling around with bent backs, screaming in pain when they were trodden on by their companions because the slopes were packed with them. Some of them went to the beach and ran to the causeway.

kakurutug atugur matiṇḍih matuṇḍuñ kasaṇḍuñ kasiṅgul wanēh nkā ri tambīn nikañ tambak āmbēk nya luñhā tibā riñ tasik kāsyasih yan pañum-bañ kumēmbēñ ta luh niñ tumon yan kawantus kawantiñ kabuñcañ* kinuñcañ nikañ ryyak rēmēk wankuwañku [n] ni wañkwañ nya wuñkuk tikēl,

b. *BCDEG. BCDEG matuṇḍuñ kasiṅgul. G kuniñ. K kawantiñ tètēs yan kabuñcañ.

They hustled and jostled each other, stepping on each other. Some were pushed aside and came to the outer sides of the causeway. They thought they came to an open space, but in fact they fell into the sea and were very pitiful floating there on the water. Those seeing them bumping and dashed into rocks and carried away by the current were brimming with tears, as their buttocks were bent and broken to pieces.

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kadi tan uwaha mañlawan lwir nikañ wré mēgil riñ Mahéndrā mahénak paluñguh nyan uñgwiñ guhā tan tahāñ moñ apan moha dé niñ takut lèn hanānuñ mahöt-hötan in horwi hāro-harāmèt hawan tātān olih kanin [n] an kéné rwī nikañ horwy ah-o jīwatrēṣṇā tuhun yan pawèh duhka riñ wwan satrēṣṇā dahat,

c. BCDEG uñgwi. olin. kanīnakēnēñ rwī nikāho ah-o. G mahénan.

It seemed that the monkeys would not fight any longer, as they took refuge at the Mahéndra-mountain, hiding themselves in caves without caring about the tigers, because they were out of their mind with fear. Some were hiding in bamboo-clusters, and were in uproar when they could not come out of it or because they were caught in the thorns of the bamboos. Oh! People who are too attached to life will find great hardship from it.

mulat ikana sañ Aṅgadātyanta térañ nirār ton ikañ wrén alah wök ulah nyar hiḍep dhīra tāmbēk nikāñhiñ sirāta ika tuñgal tiniñgal manuñgul mañgul tumañgël [1] ikañ duryyaśāgōñ matañ nyan patañguh makāñgah ujar niñ aji jñāna sañ jāti sūrēñ rañātah gēgōntā kitañ wré kabèh.

d. BDG alah. BCDE sira téka. makāñgēh. G manuñgul tumañgël. patañguh ujar.

Aṅgada saw the monkeys were defeated, and was ashamed as they behaved like pigs. He thought the monkeys were steadfast in nature, that was why he alone ran after them, passed them and held them up, preventing them from committing a serious offence by admonishing them, using religious teachings as principles of argument. 'The principles of a hero in battle should be taken as examples by all of you, monkeys.

53. Bali hana rañayajña ya jñāna sañ śūra yan sāra sañ wīra sañ dhīra sañ dhārakēñ prañ mahāntañ panuntuñ niñ uttuñga tātān pakāñgēh tikā tuñga-tuñgal sirāniñgilis késisan tar gēlis nwan wanèh kwan niñ āmbēk ya muṣṣēñ kṣaṇā liñ nirāmūk sirēñ paprañan mañkanātah kitañ wānara,

a. BCDEG dhārakēñ rāt. ika. kṣaṇāniñ. tikañ.

'There is an offering to be performed in the battlefield known to people who are heroic, courageous, steadfast and persevering in combat and in pursuit of the highest state of distinction. They do not regard themselves as alone when they are left behind in the battlefield without any cover. 'I am not easy [to defeat], furthermore I can reach heavenly Bliss in a second,' so they think and they fight fiercely. You should do likewise, monkeys.

XXII.

apa phala puharā nikañ* jīwa yan tan pamūjā lawan tan kapūjā rikèn paprañan yékyakèn kuṇḍa-kuṇḍā nirañ wīra nāñ śatru yāñkèn [n] apuy nāyudha nyojwalāñkèn dilah nāñ kaśūranta yékān akèn śrukśruwānya** hutinta ñ hurip nyāñ awak carwa pañcopacārā ika wruhta riñ citra pañcāyudha,

b. *BCDEG. **G. BCDE ikañ. BCDEK sruksruwānyāhutinta ñ. K nikèn.

‘What is the use of living if you have nothing to offer and are not praised? The battlefield is the altar for heroes, the enemy the offering fire, the weapons the flame of the fire, your courage should be the offering spoon, and your life is the offering dish. Your body is the pot in which to prepare the offering, and the five oblations are your clear knowledge of the five ways of fighting.

ñuni-ñuni yan ikañ musuh mātya niśśéṣa dèntèn raṇa byakta homanta méman tēmèn tat [t] amètā byayantāñhiñ ikāññ-āññ nikāññ-[n]aññtā-lilañ nitya sañ hyañ Mahāwīrabhadréswarālambanāññ raṇāñgāñgāñā niñ pahoman samiddhānta wañkay nikañ śatru sampūrṇa pūrṇahutī rāh utēk,

c. B déntāñ. tan anéka. wañki. BCDEG Bhadréswarālambanāññ. G. amékākyayan-tāñhiñ.

Moreover when the enemy is slain completely in battle, your offering is certain. It is a pity that you do not look for an offering, while that should be always kept in mind. Clearly the silent repetition of prayers to god Mahāwīra Bhadréswara in battle is the link with the offerings place [that is the battlefield], your offerings wood is the body of the enemies, the perfect offerings dish is blood and brains.

ndya ta kakurañan iñ pamūjā rikèn prañ apan sañkēp iñ yoga pañhrēnta pañhrikta patrinta tékāstutintèn mahāsinhanādèn raṇāñdé suka swargga warggan tēmu ñ bhoga sañké prabhāwanta dé niñ kaśūran kadhīran kawīran yaśātah ya sādhyanta pañguh mahāsūra riñ rāt kiténastuti.

d. BCDE sakèn prabha niñ kaśūranta dhireñ. CDEG patrinta mantranta tēka. G prabhāwa niñ kaśūranta dhireñ kawīrān ya tēbātah ya. kiténasti.

What is still needed in the offerings in the battlefield, because everything is ready for the *yoga* (union with God). Your howls, shouts and lion's roar are your prayers in battle which give rise to happiness and heaven, and your family will find a good life because of the power of your courage, steadfastness and eminence. You should strive for fame which can be obtained by heroic deeds, and in the world you will be praised.’

XXII

54. Nā ta wuwus sañ Aṅgada makon umuwah apuliha,
 garjjita citta niñ wray abañun kadi ta kinēlēgan,
 tā katakut nya mo mati mamūk ta ya muwah umasō,
 ghūrṇnita sōk sēsōk kadi ta rūpa niñ udadhi pasañ.
 a. C tā.
 Thus said Aṅgada urging them to return. The spirit of the monkeys was aroused as if they were agitated. Their fear disappeared, they wanted to fall in battle and fighting fiercely they made an attack. Thundering and in closed units they resembled the sea at high tide.
55. Mañhrēñ mañhrik ya makrak prakāṭa kadi gēlap ghora śabda nya mahyā,
 harśékāmbēk nya mañsō paḍa makabarubuh yaṅ ḍēñō śāstra hétu,
 mahyun yan mātya tādé sahana-hana nikā mañkanātah wuwus nya,
 mawyañ mēkēl wulu nyojwala paḍa kumēlab rāmbutiñ wānarākwēh.
 Loudly they roared and cried and shouted, sounding like thunder. High-spirited they attacked simultaneously after they had learnt the excellent instruction [of Aṅgada]. 'If I am killed, let it be!' thus all of them said. The curly and reddish hair of the monkeys shone brilliantly.
56. Sakwēh niñ wīra mañhēr paḍa ta ya mañadēg bāp ikañ wré sēnaddha,
 sātus sañkyā pirañ koṭi ayuta ta kunañ sāgarékā hatur nya,
 lor wétan sōk ya kulwan kidul ika hibēkan dé nikañ wré mañanti,
 sañsiptékā kabēh nyāpalu-palu ginēgō nyéka* poh nā sinēmpal.
 *BDE. b. BCDE kunēñ. C sayuta. d. CK nyañ kapoh.
 All the waiting warriors stood up. The monkeys were countless and ready in units of hundred, hundred thousand or millions looking like the sea. North, South, West and East were full of waiting monkeys. In brief, they were all holding clubs made of manggo-trees which they pulled out and used as weapons.
57. Sāmpun tékāñrēgēp wrēkṣa kadi ta ya gunuñ sañjata nyātirodra,
 mañsō tañ wīra sakwēh nya makin akētēran dé ni rowañ nya māwrēg,
 molah tañ wrēkṣa humyūs anin-anin ikanañ rākṣasā Kumbhakarṇṇa,
 uśwāsanyēñ iruñ kādbhuta ya katatakut yéka mādrēs ya nitya.
 b. B uśwāsanyēñ.
 After they held trees in their hands, they looked like a mountain of weapons, very dangerous. All the warriors moved forward, the longer the faster, as their friends were running too, the trees were trembling, blown by the heavy wind which originated from Kumbhakarṇṇa's nose, which blew amazingly strong.



